



The
JUNIOR
OUTLINE
OF
HISTORY

I. O. EVANS

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of
Mr. H. G. WELLS

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By the same Author

BOOKS FOR BOYS AND GIRLS :

Suggestions for Practical Work in World History
Heroes of World Service

BOOKS FOR ADULTS :

Woodcraft and World Service

TO
H. G. WELLS
THE MAN WHO MADE HISTORY INTERESTING

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FOR BOYS AND GIRLS WHO WANT TO *KNOW*

WHEN I was learning school history—and hating it—I used to be puzzled because things seemed to happen without any sort of explanation. For example, the Romans taught the Ancient Britons civilisation—but where did they learn it themselves? The answer to this question would have taken one back thousands of years before “Cæsar Invades Britain, B.C. 55,” and hundreds of miles away from the white cliffs of Dover.

There are other questions, much more important, that *national* history does not answer. Why were we fighting the Germans, who since the war have shown themselves such a pleasant and likeable people? Why are we arming as though we meant to fight someone else? Who are the Fascists and the Bolsheviks, and just what are they aiming at? What is “evolution,” and why don’t we learn it in school? What is “socialism”? Why is there a “crisis” and why do we have to go short in the midst of plenty?

The only way to understand such problems is to find out how they arose. That is why we study world history, to find out about the *past* so as to understand the *present*, in order to make our plans for the *future*. National history is not enough for us, because we are not a nation which has sprung up independently of the other nations around, and of the peoples of the past; we are part of a great world-wide civilisation which has been formed through the work of the other civilisations of long ago.

Moreover, world history may itself help to bring about world peace. National history has to deal almost entirely with the one nation, and to represent the rest of the world as mere "foreigners" who were only mentioned when "we" happened to fight with them. Even though you really know better, this may quite easily give you the impression that your own nation is more important than the rest, and that the others are nothing but a background for its wonderful doings. In the same way, people of other nations, studying their own national histories, get the impression that *their* own nation is the only one that matters, and that *we* are only part of *their* background. Such ideas make it difficult for people of different nations to understand one another, and prepare the way for conflict and hatred. To realise that we and the other nations together form one world community may help in the same way to bring about mutual understanding and friendship.

There is nothing "unpatriotic" about this. World history teaches us, not to despise our own land, but to understand its real position, and to appreciate the part it has played in the progress of man. We are proud of the ideas it has given to the world, and of its great men—not conquerors, helping their own country at the expense of others, but thinkers and leaders who have worked for all mankind. And we take as our heroes, not merely those who happen to have been born in these islands, but the leading figures of the whole human race.

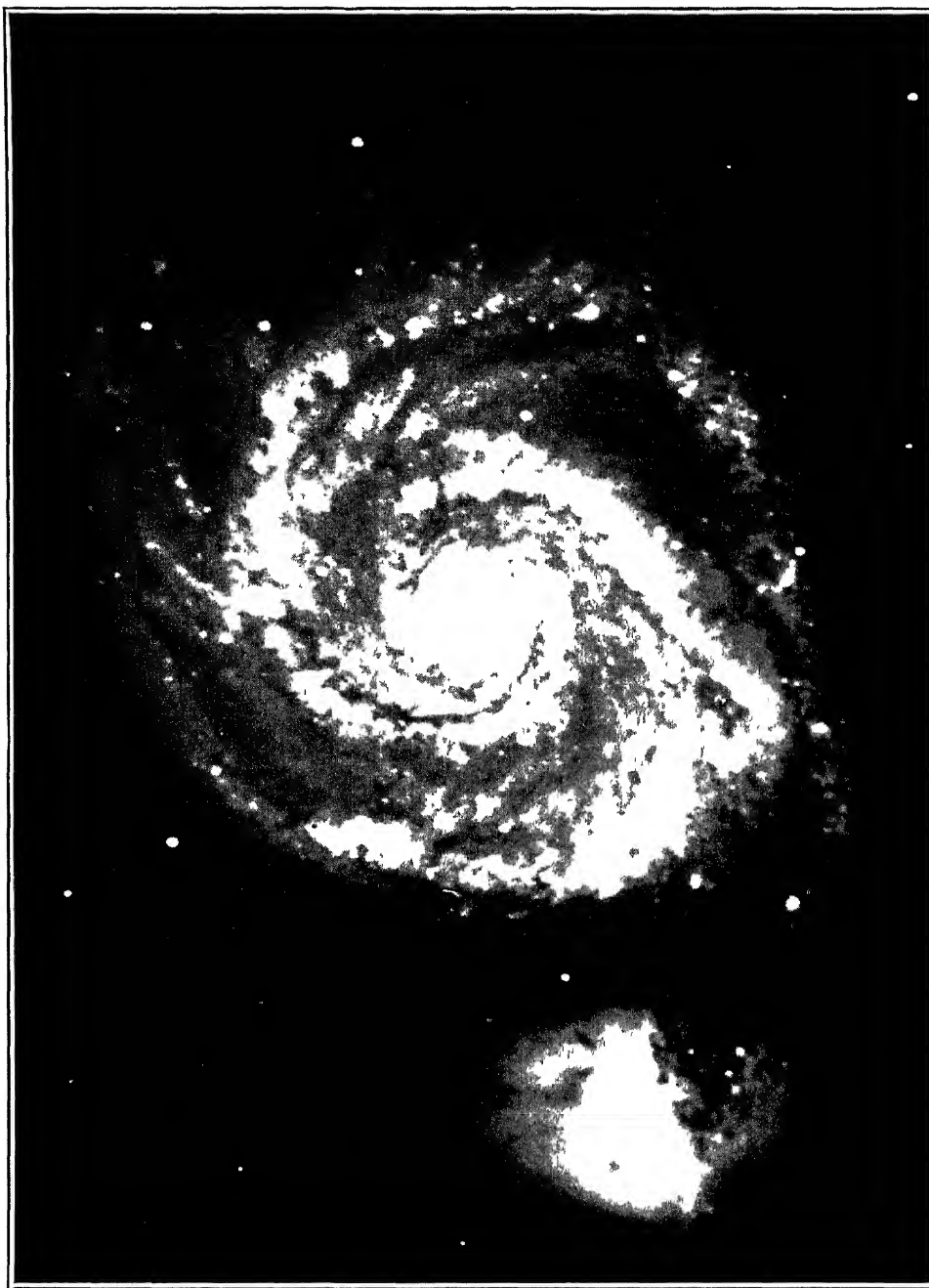
Of course, world history by itself will never bring about world peace; but it may help to bring it nearer by clearing up people's ideas. It was for this reason that, at the end of the Great War, Mr. H. G. Wells set to work to write his *Outline of History*, a book that you

will certainly want to read for yourselves later on. (Of course, you have already read his thrilling scientific romances ? If not, you have a treat to come.) And it is for this reason that, thanks to his kind permission, I am now trying to adapt it for *you*.

But though Mr. Wells has given me permission to base this book on his *Outline*, I want to make it quite clear that he is not responsible for what I have written—indeed, I am not certain whether he will agree with it. In addition to the *Outline*, I have made use of other historical books, chiefly Breasted's *Ancient History*, Breasted and Robinson's *Outline of European History*, Wells' *Short History of the World*, *Science of Life*, and *Work, Wealth and Happiness of Mankind*, Sir Philip Gibbs' *Since Then*, and Upton Sinclair's *Mammonart*. I am very grateful to Mr. Wells for leave to use his *Outline*, to the other authors I have consulted, and to others who have given me useful help. Especially I am grateful both to Mr. Wells and Mr. J. F. Horrabin for permission to reproduce Mr. Horrabin's excellent illustration to the *Outline*, and to Messrs. Cassell and Co. Ltd. for supplying me with the blocks for printing them; also to the various firms to whom acknowledgment is made at the foot of the other illustrations, especially to *Armchair Science* for their fine pictures of modern inventions.

If any of you care to tell me what you think of this book, or to make suggestions for improving it, I shall also be grateful to you.

I. O. E.



A SPIRAL NEBULA

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THE JUNIOR OUTLINE OF HISTORY

CHAPTER I

THE WORLD BEFORE MAN

Earth, Sun, and Stars—Before Life Began—The Earliest Living Things—The Age of Fishes—The Age of Reptiles—The Age of Mammals.

I. EARTH, SUN, AND STARS

Of course you know that our earth is one of the small planets travelling round the sun, which is a great ball of fire millions of miles away; and you know, too, that the stars are also suns, some very much larger than our own, and all very much farther off. When we study the stars through a great telescope, we find that among them are huge clouds of a shining mist. These clouds are called *nebulae*; some of them are spiral in shape, with a ball of mist in the centre, and two long "arms" of mist coiling around it.

There are reasons for believing that our sun was once a spiral nebula, formed out of a cold, dark star that happened to pass near another star. The "pull" of this second star churned up its contents until they became blazing hot, and dragged out some of the hot material in two long streams. The streams bent into a spiral form because the star was turning round, and then "clotted up" into blobs as the material cooled. These blobs formed the planets, and one of them became our earth.

2. BEFORE LIFE BEGAN

The earth was at first a spinning cloud of flaming gas. As it spun, a fragment broke off and became the

moon. Slowly the gas-cloud cooled, condensing into a hot liquid. As it cooled still further, a solid crust formed on the surface of the liquid; it melted and broke up, and formed and melted again and again until the earth had cooled sufficiently for it to remain solid. The world was still terribly hot, and the solid crust was pierced by volcanoes and cracked and shaken by earthquakes. Fierce storms raged above, and a hot rain fell towards the earth, boiling away into steam before ever it touched the ground.

After long ages, the earth was cool enough for water to remain on its surface, running along in streams, and forming lakes and seas in the hollows. As the water flowed along, it washed away the surface of the crust, carrying away pebbles and grains of sand and mud. When the seas were reached, the fragments fell to the bottom, and other layers afterwards fell on top of them. Very slowly the lower beds of mud were hardened by the weight of those above them, and turned into solid rock; movements in the earth raised them out of the seas to form dry land; and then the streams flowed over them again and washed away their surface, and carried fragments off to the sea bottom, where they hardened anew into beds of rock. All this happened time and again, just as it is happening at the present day. Examples of rocks formed under water in this way are clays, shales, sandstones and puddingstones. Sometimes, too, some of the liquid material forced its way through the rocks, either coming out on the surface and cooling into a sheet of lava, or cooling more slowly underneath the rocks and hardening to form a rock-like granite.

3. THE EARLIEST LIVING THINGS

The oldest rocks, that may be anything from eighty million to eight hundred million years old, show no sign that any living creatures existed while they were being formed. In the rocks that are not quite so old, however, we find the *fossil* remains of animals and plants: pieces of plant, shells, teeth, and bones, and even the tracks left on the mud when the animals walked or crawled about. By making a very careful study of these fossils, we can discover what sort of plants or animals they belong to, and we can also tell, roughly, how long ago they lived. The creatures from which they came lived when the rocks were forming; they were buried in the soft mud, and as it hardened into solid rocks, the harder parts of their bodies were preserved.

First of all, it is thought, there lived creatures of which we find no fossil traces because they had no hard parts at all—they were only tiny scraps of living jelly, something like the white corpuscles in our blood and the little *amœba* that can be seen with a microscope in pond water. These scraps of jelly grew and split in half, and the halves grew and split, so that they became very numerous; then some of them remained joined in clusters and living together so as to form between them one larger animal or plant. All animals and plants—even our own bodies—are built of millions of these tiny pieces of living jelly, which are called *cells*. Some of the cells digest food, some move the creatures about, some build solid shells or skeletons, some make special cells (seeds or eggs), that can live by themselves and grow into the young of the animal or plant; but all of them work together to keep the whole thing alive. As time went on,



SOME OF THE EARLIEST LIVING THINGS

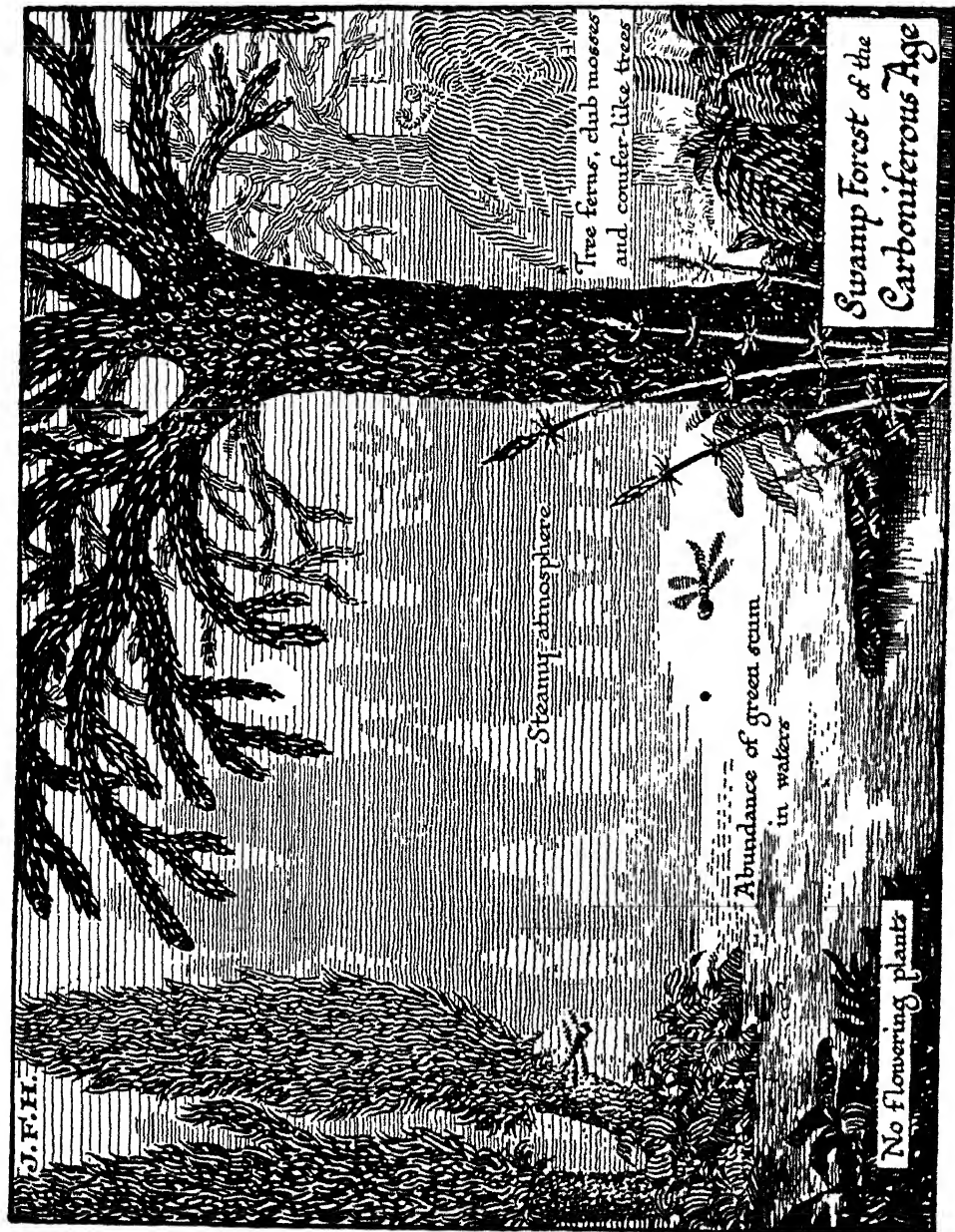
greater numbers of cells were able to remain united, so that they formed new kinds of animals and plants bigger and more complicated than the old, and with keener senses and better ways of moving about.

The earliest creatures of which definite remains are found lived more than forty million years ago; they include sea-weeds, shell-fish, worms, sea-scorpions, and "trilobites" like big sea-woodlice. All these lived in the ocean; except perhaps for a green scum left on the rocks, there were as yet no living creatures at all on the land.

4. THE AGE OF FISHES

More than thirty million years ago fish had appeared in the sea. Fish were the first creatures to have skeletons, for the earlier animals were boneless "invertebrates." Though clumsy compared with modern fish they were more lively and active than anything that had gone before. The backboneless creatures and the sea plants were also increasing in number and variety.

At about the same time, some of the animals and plants became able to get out of the sea and to live on the dry land. To do this, they had to have a skin tough enough to keep them from drying up in the air and sunshine, and a body firm enough to keep them from "flopping about" now that they were no longer supported by the water. The plants grew a woody fibre, but for some time they could only grow in damp places. They resembled our ferns, horsetails and mosses, but many of them grew into huge trees forming great forests among the swamps. (It is the remains of these swamp forests, sunk into the mud

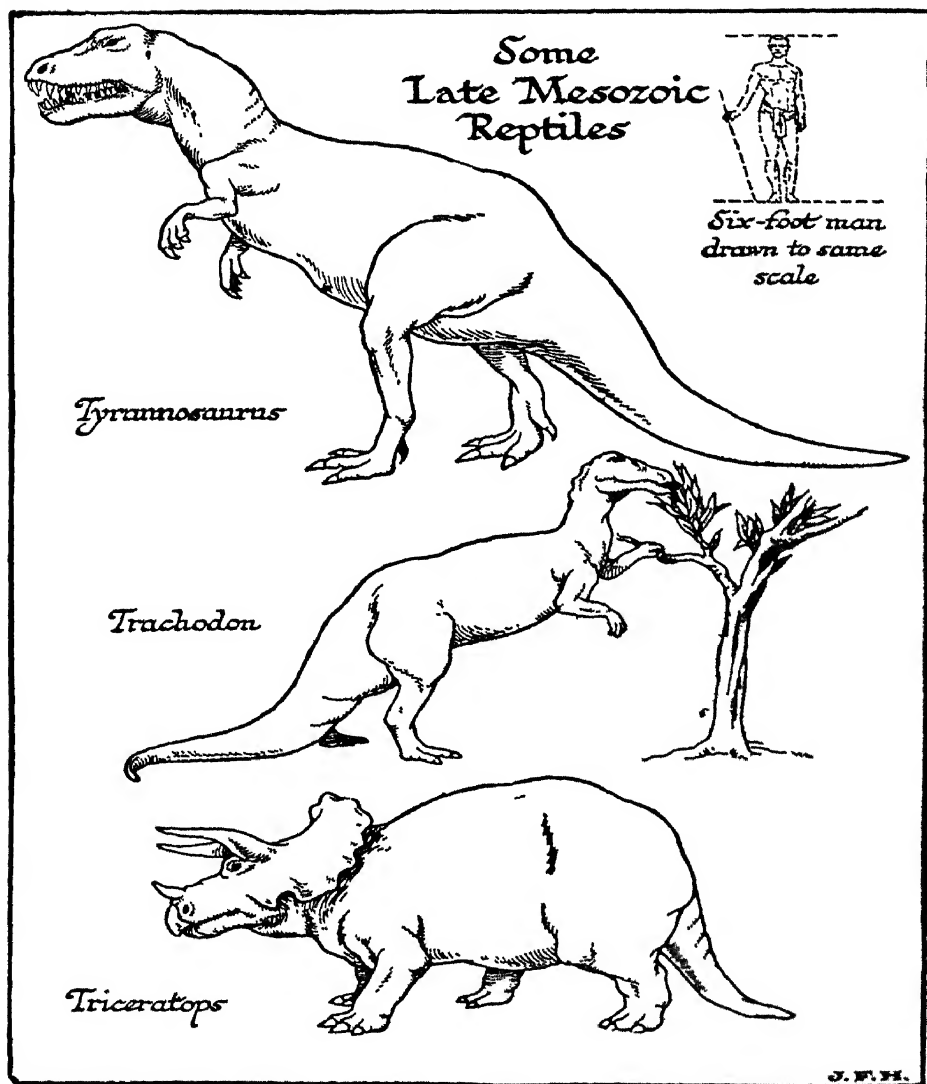


and gradually hardened and charred, that form coal.)

Different kinds of animals became able to breathe in the air and to live on land—large insects, including dragon-flies with wings nearly a foot long, spiders, scorpions and snails. Some of the fish turned into *Amphibians* (like the newts and frogs of to-day only they were far bigger); after spending the early part of their lives in the water they could come out and live on the land. Some of these amphibious beasts afterwards became able to pass through the water stage of their lives before they were hatched out of the eggs—they were no longer amphibians but *reptiles*.

5. THE AGE OF REPTILES

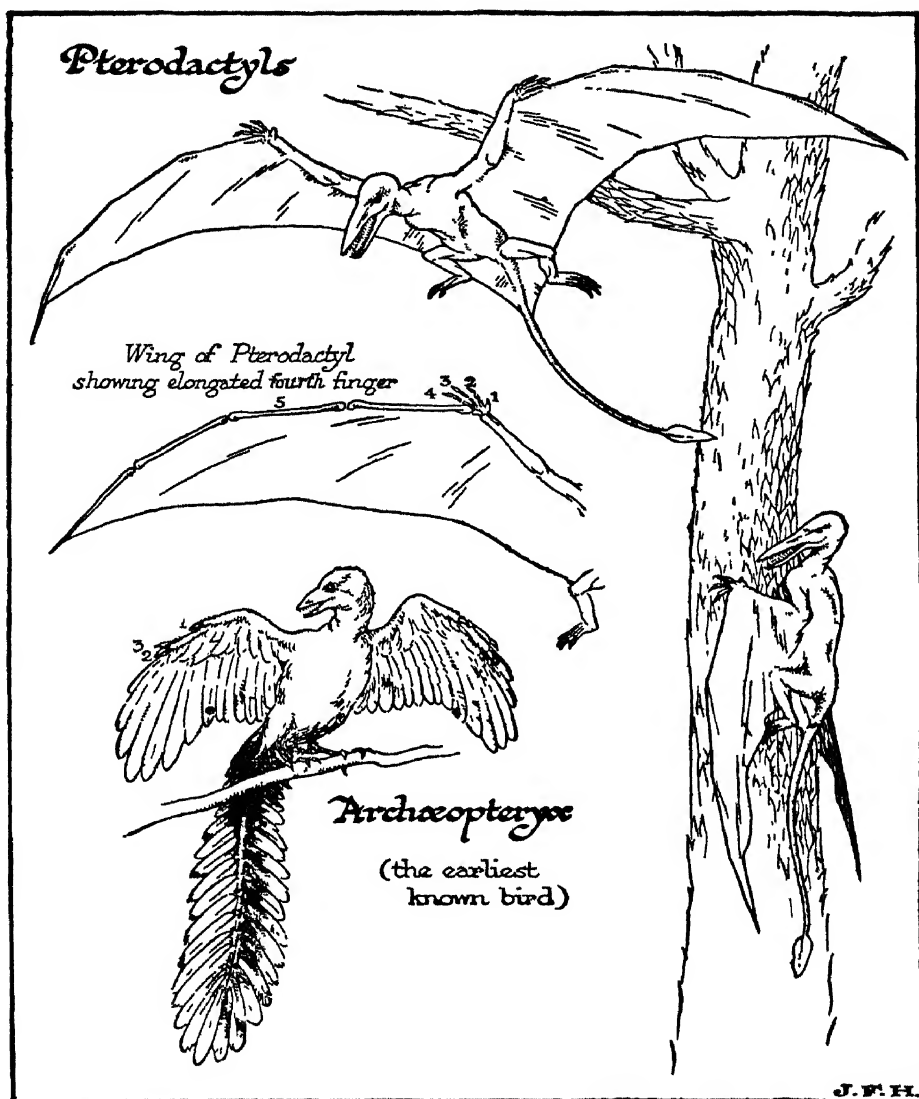
About fifteen million years ago began what is called the *Age of Reptiles*, because reptiles were then the largest and most complicated creatures alive. There were, of course, many other kinds of living creatures—plants and backboneless animals in the sea and on the land, fish and amphibians. The trees were mostly ferns and “cone-bearers” like pines, for as yet there were no flowers or grasses. Some of the reptiles lived in the sea—Ichthyosaurs like gigantic lizards, and Plesiosaurs with long swan-like necks. On land were many different kinds of tremendous reptiles. Some were as big as whales—eighty-foot Brontosaurus and hundred-foot Gigantosaurus. Others were smaller, but possessed plates of scaly armour; the Triceratops had three horns on the head and a sort of bony frill round the neck, and the Stegosaurus had a row of spines all along the backbone and down the tail. The larger reptiles and the armoured ones were plant-eaters, but there were others that were



BEASTS OF THE REPTILE AGE

flesh-eaters: the Tyrannosaurs were only forty feet long, but they had great teeth and claws and were very fierce and terrible.

One interesting group of smaller reptiles, the



Pterodactyls, had sheets of web joining the finger to the body, and were able to swoop down from the trees on whatever they wanted to kill; they looked rather like small-sized dragons and though they could fly they were not birds, nor anything like them.

Another group (the Archæopteryx) who lived in this period were something like reptiles and something like birds. They had jaws and teeth like the other reptiles; they had claws on the corners of their wings; and they had feathers like birds, but their tail feathers, instead of growing in a tuft at the end of the back like those of modern birds, grew in a double row each side of a long snaky tail.

Other reptiles, the Theriomorphs, in some ways resembled the *mammals* that appeared on earth later in the earth's history. (Mammals are what one usually calls "Beasts"; they are born instead of being hatched out of eggs; they are fed with milk while in the baby stage, they are warm-blooded, and most of them are covered with fur.) Real mammals, or reptiles very like mammals, lived during the last part of the reptile age; they were small creatures only about the size of mice and rats.

6. THE AGE OF MAMMALS

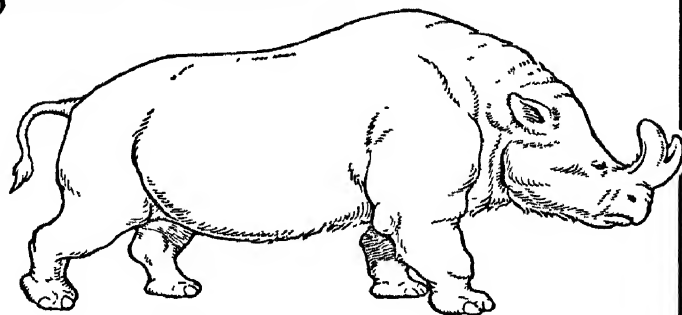
Towards the end of the age of reptiles, the plants had become very like those of the present day. There were birch, beech, holly, and other trees of modern type, as well as flowers and grasses; and bees and butterflies appeared at the same time as the flowers. More than four million years ago, the very large reptiles were all destroyed, perhaps by a great drought or some other change of climate. The birds and mammals, and some of the smaller reptiles, as well as many of the fish, amphibians and backboneless animals, were able to pull through, and the new period of history, from the end of this change of climate right up to now, is called the *Age of Mammals*.

The earliest beasts of the mammal age were smaller

Some Oligocene Mammals



Six-foot man
drawn to
same scale



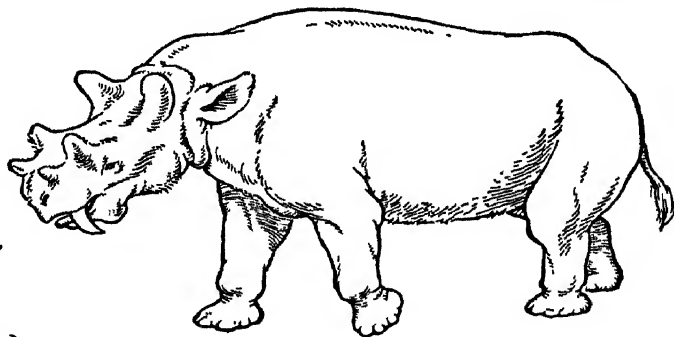
Titanothera



Entelodont
(giant pig)



Hyracodon
(cursorial
rhinoceros)



Uiltathere



Hyænodon
(carnivorous)

J.F.H.

BEASTS OF THE EARLY MAMMAL AGE

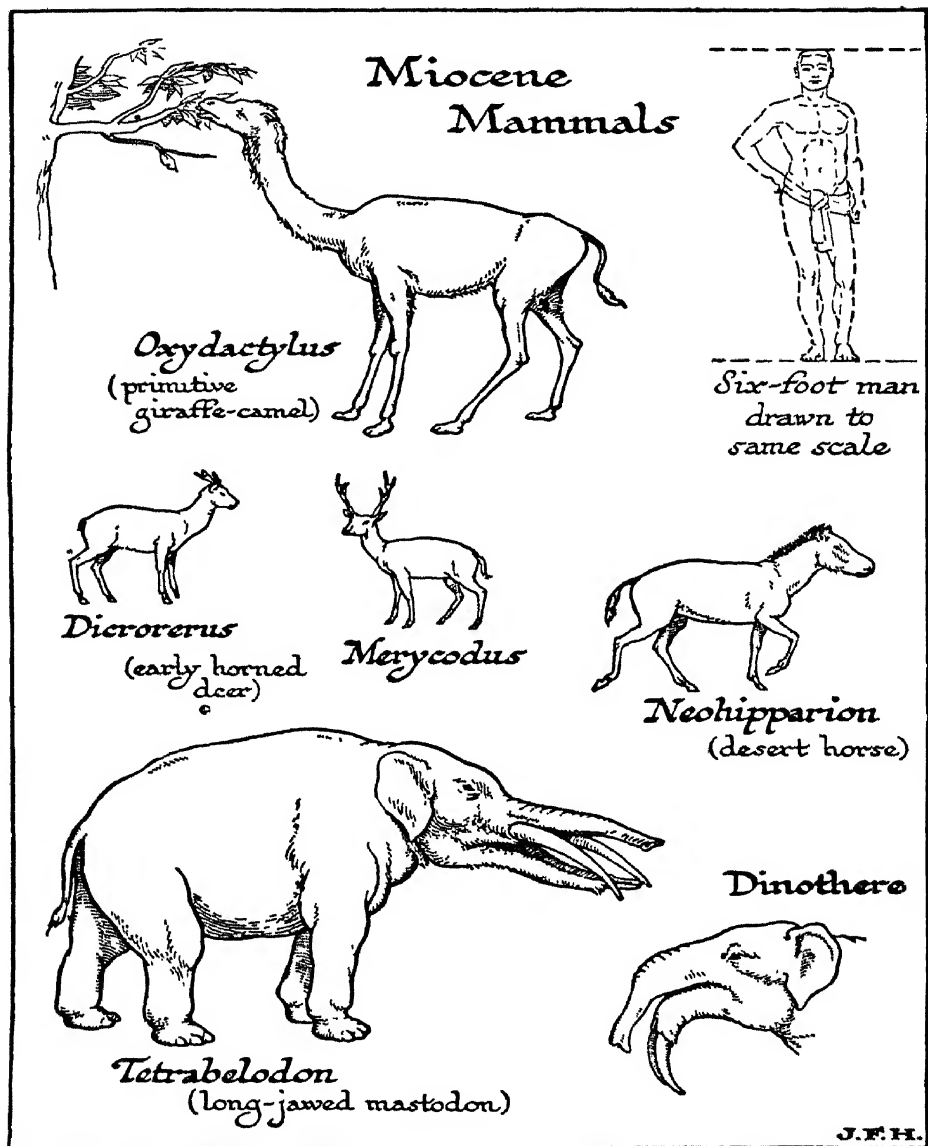
and more like modern creatures than the great reptiles had been, but they were still very different from the animals of to-day, and many of them were

clumsy and ugly. There were Uintatheres, Titanotheres and Baluchitheres, eighteen feet high, wild dogs as big as bears, fierce tigerish Smilodons, and giant pigs. One interesting little beast, the Eohippus, was only as big as a fox, but its descendants got bigger and bigger, and changed in various ways until they had turned into horses. Beasts rather like elephants, that started off with quite ordinary faces, had their teeth and noses grow longer in succeeding generations, till they turned into tusks and trunk.

Slowly the very large clumsy animals died out, and new ones appeared more like those of modern times. About six hundred thousand years ago there was another great change of climate, this time a period of great cold, during which the masses of snow and ice round the North Pole spread southwards until they reached the British Isles. All the animals that lived during this *Great Ice Age* were protected from the cold by coats of thick shaggy fur: there were reindeer, great oxen, and woolly mammoths (beasts rather like elephants) and woolly rhinoceroses.

The birds and beasts took much more care of their young and lived more sociably than the reptiles. Most reptiles pay little attention to their young, just laying their eggs and leaving them to be hatched in the sun; and even when they live in groups they do not seem to think or care much about one another. But birds and mammals feed and tend and teach their young carefully; and many of them live together in flocks and herds, and seem to feel a real comradeship and family life.

It may have been this family life that helped them, as time went on, to have bigger brains and become more intelligent and teachable. The huge creatures



BEASTS OF THE MIDDLE MAMMAL AGE

of the Age of Reptiles had tiny brains, hardly larger than a kitten's. The brains of the early mammals were larger, but still they were only about one-sixth

or one-tenth of the size of those of modern beasts. Many of the animals of to-day are intelligent and sociable, that we can tame and teach to understand and like us, or that are able to live together, peacefully and happily, in large herds and families.

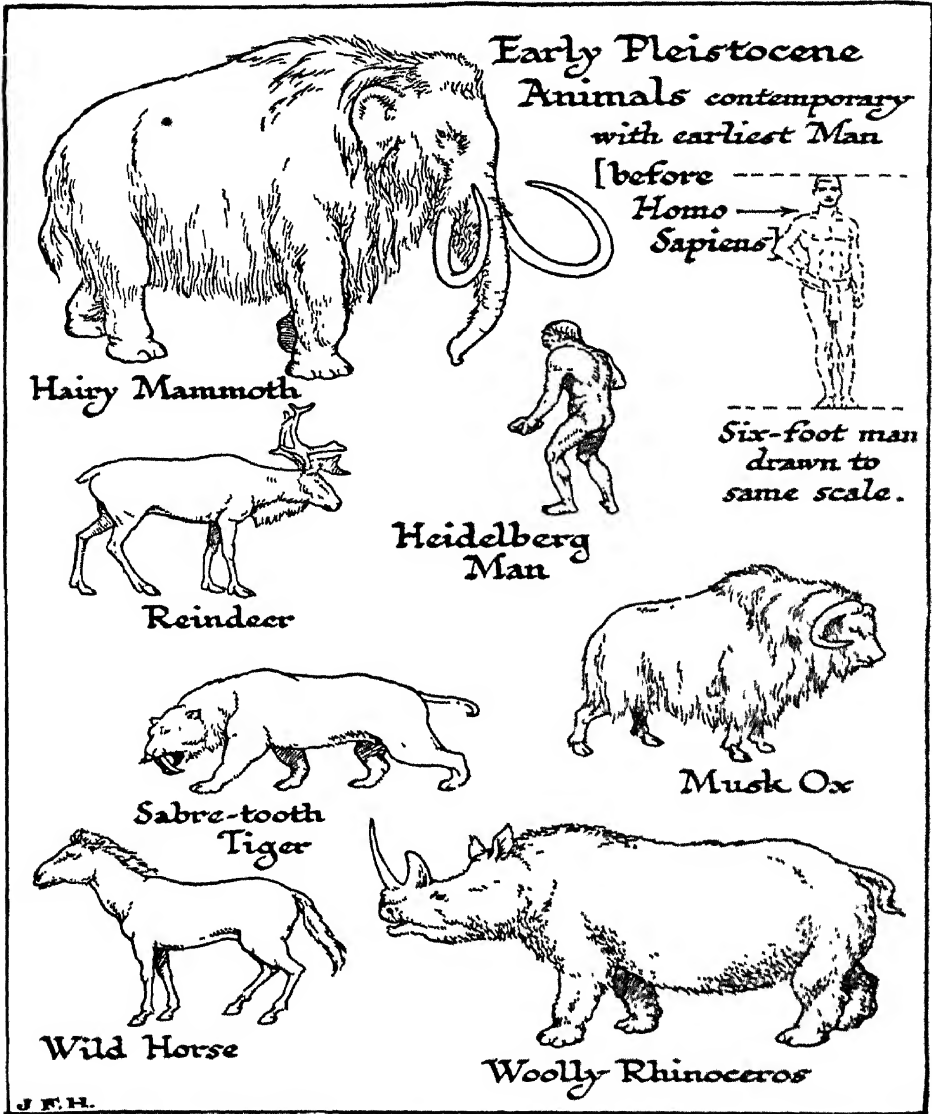
CHAPTER II

MONKEYS AND MONKEY-MEN AND MEN

The Evolution of Man—Flint Implements—The Early Sub-men—The Neanderthal Sub-men

I. THE EVOLUTION OF MAN

Probably you have heard about the "Darwinian Theory" that we are "descended" from an animal something like a monkey? There are several good reasons for believing this. Our bodies are built up in much the same way as those of the four large tail-less "man-like" apes (the gorilla, orang-outang, chimpanzee and gibbon). Before a baby is born, it passes through stages in which it resembles not only apes but even lowlier animals: at one time it has slits in its neck like those that lead to the gills of a fish, at another it has a tail like that of a beast, and at another a coat of fur like that of a monkey. Certain parts of our bodies are useless to us but resemble those that serve a useful purpose in animals: a coat of thin hairs (each with a tiny muscle, to make it bristle), that are no use for keeping us warm; muscles for twitching the scalp and the ears that most of us cannot use and that have no good purpose even for those who can; the remnant of a third eyelid in the corner of our eyes; the remains of a third eye in the brain, useless for seeing though it serves other purposes; and a small bone at the end of our spines that forms the useless remnant of a tail. Chemical tests show,



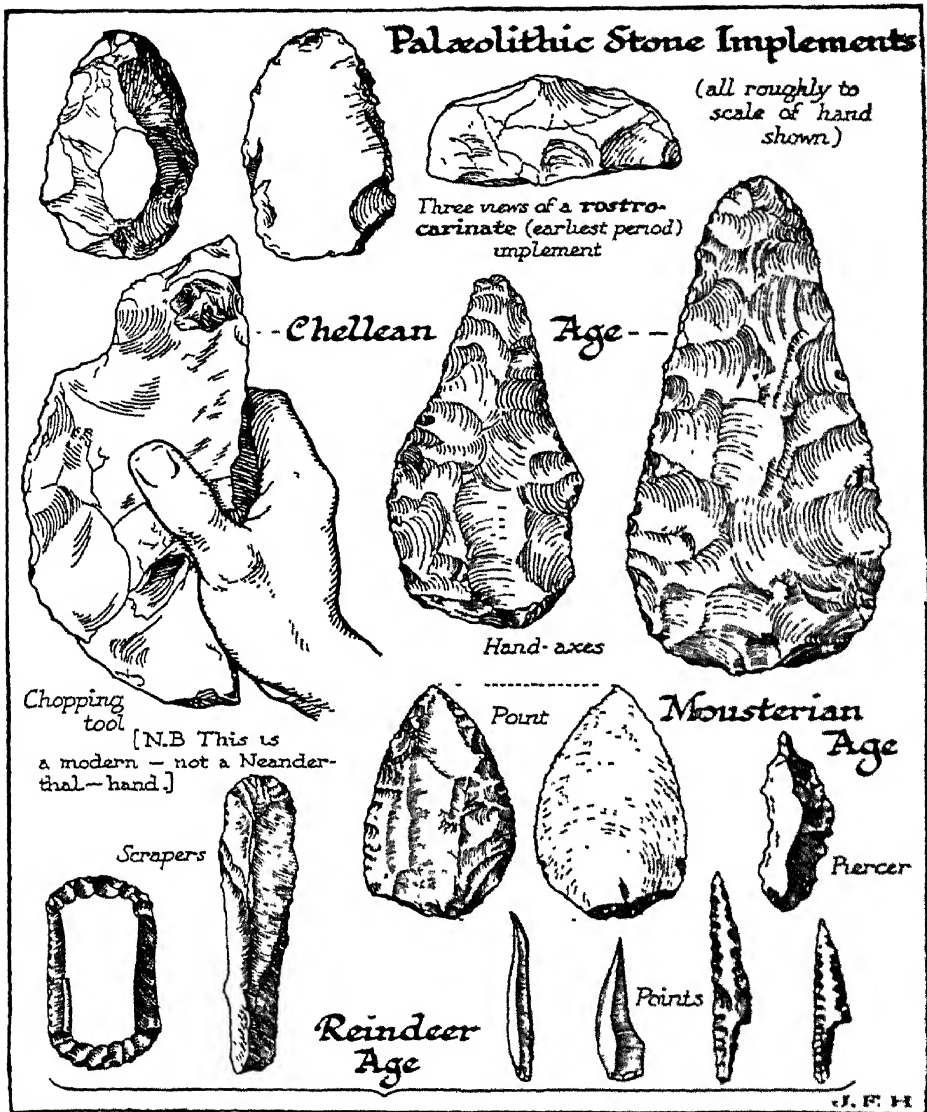
too, that our blood is very like that of the large apes and something like that of the other monkeys.

But although we are related to the apes and monkeys, it would be a mistake to think that we are descended from monkeys of any modern type. Both

the monkeys and ourselves are descended from some other beast that long ago died out from the earth; it may have been an animal something like a large lemur-ape. When Darwin first put forward this idea, that man has "evolved" from an ape-like beast, people objected that if that were true, there ought to be traces of some monkey-man like the beast from which we were supposed to be descended, and made silly jokes about the "missing link." Since his time the remains of several *sub-men* (creatures something like men and something like apes) have been discovered, and although neither men nor modern apes may be actually descended from them, at least they show that such intermediate creatures once existed.

2. FLINT IMPLEMENTS

Although very few of the actual remains of such half-and-half creatures have been discovered, there have been found a large number of the *implements* they used, consisting of tools and weapons made of flint and other stones chipped into shape. Probably these early sub-men also made tools out of wood, which of course is easier to shape than flint; but any wooden implements they made have long ago decayed and fallen to pieces. The earliest flint implements are very roughly made, so roughly that they might have been given their shape by accident, but the more modern ones—their age is told by that of the sands and gravels in which they are found—are less clumsy, and it is quite clear that they have been shaped by some thinking being with a clever hand. A large number of these early tools, dating back to about the beginning of the Great Ice Age, are flints very roughly chipped so that they might be held in the hand and used as hand-axes; they have been found



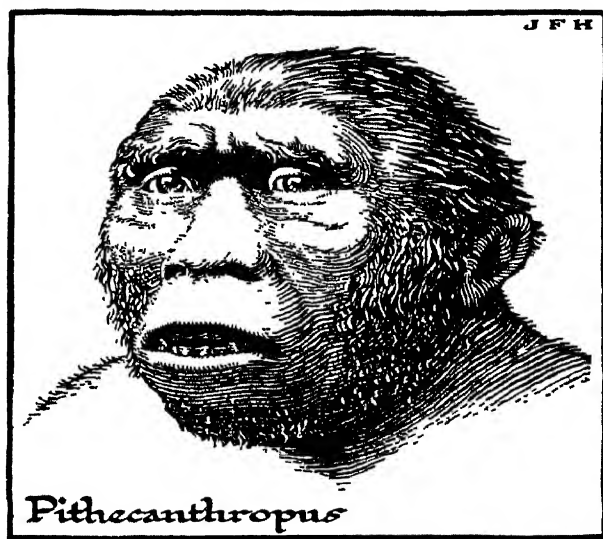
THE EARLIEST STONE IMPLEMENTS

abundantly on the chalk downs of Kent, near Ightham, and also near Clacton and Ipswich, but so far no trace has been discovered of the creatures that made them.

3. THE EARLY SUB-MEN

One of the oldest fossils that show that creatures intermediate between man and apes once existed was found at Taungs in South Africa. It consists of the skull of a young ape that in some ways, especially in its teeth and chin, was more like a man than any ape of the present day; the creature to which the skull belonged lived more than half a million years ago.

Another ancient fossil of a beast somewhat resembling man was found in the island of Java, and may be half a million years old. It is a skull with a space for a brain midway in size between that of a man and that of a chimpanzee, and a thigh-bone so



THE APE-MAN OF JAVA

shaped that the creature to which it belonged could walk on its hind-legs. The sub-man from which these bones came is spoken of as *The Walking Ape Man*.

Quite recently there were found in China the remains of several creatures very like the Ape-man of Java, but with a slightly bigger brain, and with a chin and teeth intermediate between those of men and those of monkeys. These *Pekin Men* also lived about half a million years ago.

For some time after the date of the Java Ape-man,

the only traces found of any sub-human creatures consist of chipped flints, found in larger numbers and made more cleverly as they get more recent in date. The next fragment of a man-like creature was discovered at Heidelberg, in Germany, and may be about two hundred thousand years old. It is a lower jaw, rather like that of a man; but it has no chin, the bone is thicker and heavier, and the jaw is so narrow that its owner, the *Heidelberg Man*, was probably unable to speak.

The next relic was found at Piltdown in Sussex; it consists of fragments of skull and a jaw-bone, dating about a hundred thousand years ago. The skull is almost, but not quite, like that of the modern man; in some ways it also resembles the Pekin man's; the size of the brain was about half-way between that of a man and that of the Java Ape-man; the jaw is almost ape-like but the teeth are very human in type. Buried near the skull were found the leg-bone of a deer with marks upon it that may be cuts, and a queer piece of elephant bone made almost into the shape of a cricket-bat. The Piltdown creature is known as the *Dawn Man*; it is not thought that we are actually descended from him, but only from a creature rather like him.

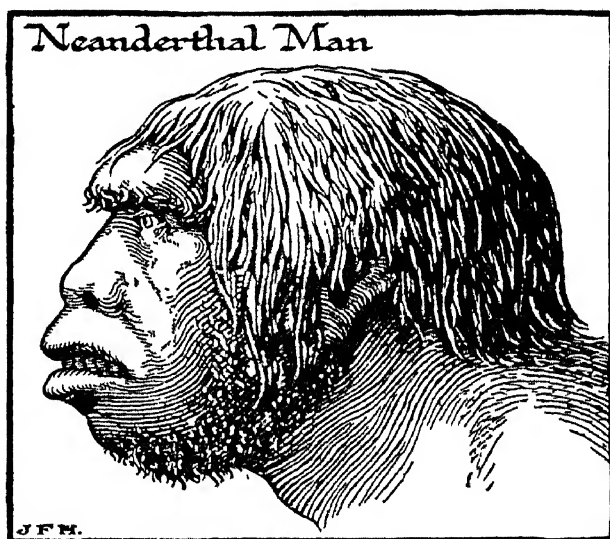
The chipped flints that are more modern than the Dawn Man are much better made than the older ones. It is sometimes possible to tell what they were used for—as scrapers, borers, knives, darts, or throwing-stones.

4. THE NEANDERTHAL SUB-MEN

Remains dating from about the middle of the Great Ice Age, over fifty thousand years ago, have been found much more plentifully. They show that at

that time small groups of people were coming into Europe. Though the newcomers were human, they differed in many ways from ourselves: the shape of their skulls and brains was different from ours, so that probably they did not think in the same way as we do. They had big brow-ridges over the eyes, and their foreheads and chinless jaws sloped backwards; their thumbs and teeth differed from ours; they walked with a stoop, and could not hold their heads erect as we can; and it is possible that their bodies were covered with a coat of gristly fur. Yet they were human enough to chip flints into useful "hand-axes," and to make fire by rubbing sticks together, or knocking together lumps of flint and iron-ore. They were human enough, too, to bury their dead carefully—the body of one of these folk was found buried in a sleeping position, with a pillow of flints under the head, a stone axe near his hand (as though the people who buried him had thought he might need it in the "spirit world") and with a number of charred and split ox-bones around him as though there had been a funeral feast.

These strange people, so human and yet so different



from modern men, are spoken of as *Neanderthal* or *Mousterian Men*, after the names of places where the remains were first discovered. They sheltered from the weather in caves and under rock ledges, driving out the wild beasts by means of fire; they protected themselves from the bitter cold by wrapping the skins of animals round their bodies. They ate whatever they could get—nuts, acorns, wild fruit and berries, birds' eggs, wild honey, snails and frogs, shell-fish, fish, snakes, caterpillars, and ground-up bones. They hunted small animals, killing them with their flint hand-axes, wood clubs, and burning brands. They probably set pitfalls for the larger beasts, or waylaid them when they were in difficulties crossing swamps or rivers. When they had killed a large beast, they ate part of it on the spot, and took the big marrow-bones back to their home in the caves to eat later on.

It is not likely that we are descended from the Neanderthal people. It is, indeed, possible that the first real men, when they came into Europe, had to fight against them. They must have been terrible enemies, with their strong muscles and heavy hand-axes. You know the nursery tales about ogres and gnomes and giants, who live underground and come out to prey on people and have to be overcome by brave heroes? These stories may come from the days of long ago, when our ancestors had to fight and kill the brutish Neanderthal folk in order to live in safety. But fierce and terrible though the Neanderthals were, there came a time when they had all been wiped out.

In South Africa there have been discovered the remains of yet another sub-human creature. This *Rhodesian Man* was more like ourselves than the Neanderthals were; indeed, it was very like modern man except that it had an ape-like face.

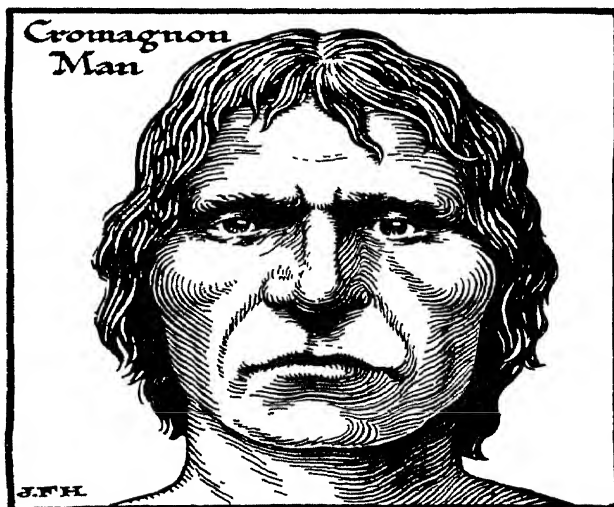
CHAPTER III

THE HUNTING MEN

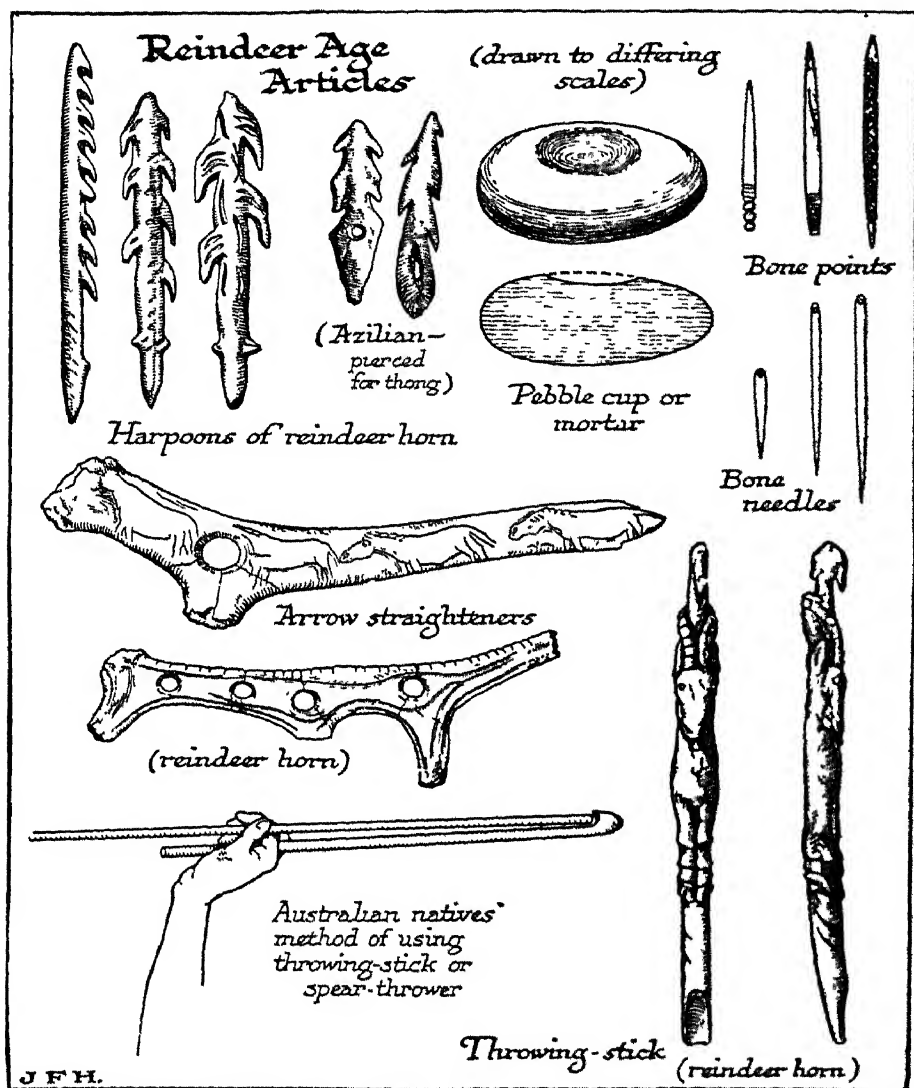
The First Real Men—The Magic Paintings of the Cave Men—How the Hunting Men Thought—Medicine Men—The Life of the Hunting Men.

I. THE FIRST REAL MEN

It was not until the end of the Great Ice Age, about thirty or forty thousand years ago, that real men, like those of to-day, first came into Europe. It is not certain where they came from—perhaps from Asia or North Africa, or from lands that are now covered by the waters of the Mediterranean. Although these people were really human, they were not “whites” like modern Europeans. One race, the *Cro-Magnards*, rather resembled the modern Red Indians; another, the *Grimaldi* people, were more like the African Bushmen. (Like the Neanderthalers, these early people are given names after those of the districts where their remains were first studied.)



Both these races lived by hunting, and on whatever wild foods they could find. At first they hunted the bison and mammoths and reindeer that flourished



during the Ice Age; but when the weather grew warmer, and red deer and little shaggy horses came into Europe, they took to hunting them instead, and

to fishing in the lakes and rivers. Because they lived chiefly by hunting, these people are known as the *Hunting Men* or *Reindeer Men*; they are also known as the men of the *Old Stone Age* (Palæolithic Age) because they used stone weapons, shaped by the older method of chipping instead of by a method of polishing that was discovered later.

Even when they first came to Europe, the Reindeer Men were more skilled than the Neanderthalers in making flint tools and weapons; and they learned by experience, and became still more skilful. They made flint spear-heads and hammers and axes, tied to wood shafts by means of thongs made from strips of animal hide, and flint knives and scrapers and borers. Some of their knife-blades are almost as thin and as keen as razors. They also worked in bone and reindeer horn, making barbed harpoons and fish hooks and needles; their bone needles were sharper and better than the metal ones made by the Romans and during the Middle Ages.

Farther south, in Spain and North Africa, were another race, the *Capsians*. Living in a milder and more pleasant climate, where there were no reindeer, bear or bison, they hunted the ordinary deer, the wild ox, the rhinoceros, wild ass, and ibex. They used bows and arrows tipped with flint and were more "advanced" than the northern tribes, who seem to have depended chiefly on their spears.

The Hunting Folk did not know how to build houses, or even huts; like the Neanderthal people, they made their homes in caves, or beneath the shelter of overhanging rocks, lighting a fire to scare away wild animals. Possibly, too, they made rough "bivouacs" of piled-up brushwood, or tents of animal hide. They did not understand weaving, and

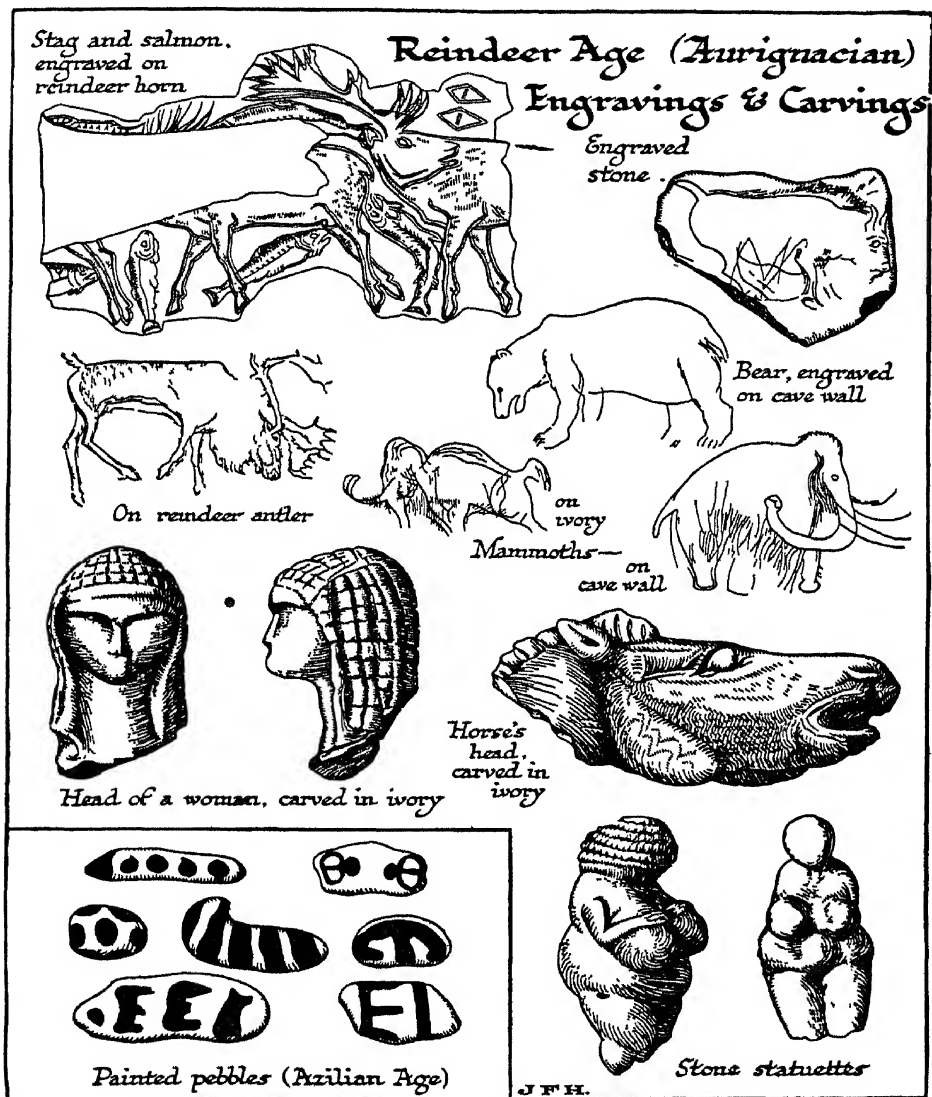
so their only clothing consisted of a wrapping of skin, carefully prepared and held together by large bone pins or sewn with bone needles. They could not make pottery, and so they were unable to cook their food properly, but they probably grilled it in the heat of the camp fire.

2. THE MAGIC PAINTINGS OF THE CAVE MEN

Like many modern savages, some of these early people could draw and paint beautifully. They were especially good at painting pictures of the animals they hunted—reindeer, mammoths, horses, and bison. They also made sketches of human beings, but most of these are very poorly done, and seem queer and ugly to our modern eyes; and the southern Capsian people painted pictures of hunting scenes and savage dances. The paints they used consisted of grease mixed with soot or with a red clay from the rocks. They also carved pieces of bone or horn into tiny human and animal images. Some of the drawings were scratched on pieces of bone, others were painted or engraved on the walls of the long dark caves which occur in the limestone districts of France and Spain. For light by which to make them, they used hollow pieces of stone, in which an oil, made of animal grease, burned in a wick made of a scrap of moss.

It seems so strange to use such dark, unpleasant places for painting that we think they probably went into them for magic reasons. Most savages have the idea that the shadow or reflection or picture of anything is a sort of magic part of it, and can be used to cast a spell on the thing itself. Life in those bleak days, when there were only crude flint weapons with which to hunt and kill huge fierce beasts, must have been very hard, and the Hunting Men may have

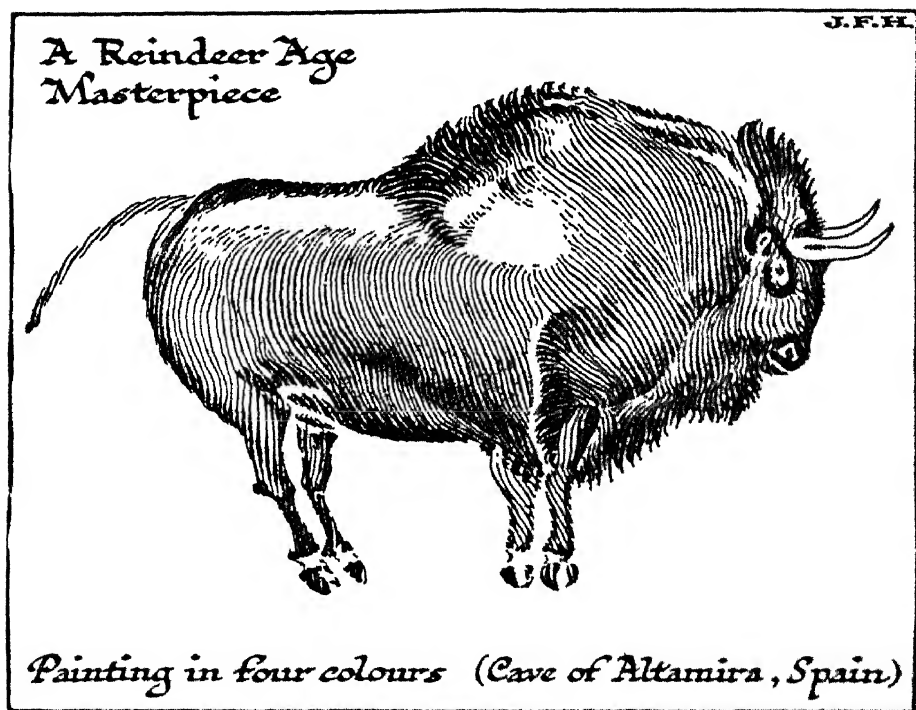
thought that if they went deep down into the darkness of a cave to paint the pictures of the animals they



hunted, it would put a "spell" on the animals and bring the hunters good luck. In one cavern there is a picture of a man dressed in a reindeer skin—this may

show a "medicine man" making magic to help his tribe when they went out to hunt the reindeer.

Such ideas about magic may seem rather silly. But we must remember that the early men hadn't the experience that we have, but had to find out almost everything for themselves. They could not possibly



know whether an idea would "work" or not until they tried it, and they had to try all sorts of ideas before they could find out which were any good. To draw an animal on the wall of a cave makes no difference to the animal, but it might make all the difference to the hunter. If he thought that making the proper magic would bring good luck, it might give him confidence when he went hunting, and so he might be much more successful than if he had been half-

hearted because the magic had been neglected. If such magic really helped to keep people's spirits up when things went wrong and times were difficult, they would have been very silly indeed not to use it.

3. HOW THE HUNTING MEN THOUGHT

Of course we know very little about how these early men thought, but we can get some notion of it by studying the ideas of modern savages. As the Hunting People lived the same sort of lives as the Red Indians, they may have had the same ways of thinking. They may have believed in a sort of magic power (Red Indians call it the "Manitou" or "medicine") that is *in* everything, and especially in the animals on which they fed. Sometimes the power would be real, like that of a poison to kill; sometimes it would be quite imaginary, like that of one of the cave-drawings. Things that were thought to have good "power" about them would be treasured up as "fetiches" and mascots, or regarded as sacred; things with an evil power would be avoided as dangerous.

When men first began to think, they must have wondered about the things all around them; they may have supposed that the trees and rocks and animals were "persons" something like themselves. The tree-boughs may have seemed like hands grasping at those who passed them, the sun may have appeared good and kind and the winds and rain angry; the lightning may have seemed like a blazing spear thrown by some magic person in the sky. The animals may have seemed like friends and brothers and been adopted as *totems*—the savage "belongs" to his totem and treats it with great respect, and never eats it except on proper occasions as a sort of religious feast.

Fire must have seemed a very strange creature, different from all the beasts. Properly treated, and fed on pieces of stick, it was a real friend, scaring the wild beasts, warming the cave, and keeping things bright and cheerful on a dark, cold night. Yet it had to be treated properly, for its bite was very painful, and it was liable to get loose and rush roaring through the forest, destroying all that came in its way. Offerings of food made to the fire may have started the custom of making burnt sacrifices.

Meals were irregular in the days of hunting. Sometimes game was plentiful, and the meat had to be eaten quickly before it went bad; sometimes it was scarce, and all sorts of unwholesome things had to be eaten for want of anything better. Even allowing for tough savage stomachs, it is likely that indigestion was common, and this would make tempers short and uncertain. The leaders of the tribe probably maintained their position and dignity by bullying their followers, who would relieve their feelings by "passing it on" to their weaker comrades and the children. Queer rules and restrictions would probably be made to keep the ordinary tribesmen "in their place," and so people would be afraid to do things because, long ago, some chief had forbidden it.

Another effect of the irregular meals would probably be to cause bad dreams. The Hunting Men may have fancied that these dreams were real—that if they dreamed about someone who was dead, it meant that he was still alive in some strange world of spirits.

4. MEDICINE MEN

Most savage tribes have *medicine men* whose business it is to do the thinking for their followers. When

anything unpleasant happens, they try to find out if anyone has broken the tribal laws, and decide what must be done to put things right. It is their work to remember all that has been found out about animals and plants, and the proper magic way to carry out all the tribe's work. The position of medicine man would suit anyone who was more thoughtful or who had deeper religious feelings than the rest of the tribe, or who had those strange powers, not properly understood even to-day, of a "medium." It was also a position likely to be thought suitable for anyone who was moody and unsocial and queer in manner, or who was not quite right in his head, and it was a position, too, that anyone would seek who wished to avoid the trouble and risk of hunting, or who wanted to get power as a ruler.

It must have helped the early men to progress if they had such men, who were freed from the labour of hunting in order to find out things and to do magic that gave the people confidence and courage. Even if the magic ideas were wrong and mistaken, they served as a link to hold the tribes together; and some of them were not wrong at all. Science began with the things that the medicine men found out and remembered about rock and weather and plant and animal and man. Art began with the magic dances and paintings that were intended to bring good luck to the hunting. Religion began with the efforts of the medicine men to please the "spirits" that they believed to be all around, and to teach the tribe what was right. Government began when leadership was taken over by the persons of wisdom and skill who could think out what was needed if the tribe was to flourish.

5. THE LIFE OF THE HUNTING MEN

The Hunting Men lived in tribes and groups of families, following the herds of ponies as they wandered about the land, or settling down in the caves by the riverside. Every year a number of tribes met together at a place called Solutr  in France—the bones of 100,000 horses, as well as those of reindeer, mammoths and bisons, have been found on the spot where they feasted.

Much nonsense is talked about the life of primitive man. Some folk think that the “cave men” were always quarrelling and fighting, and that they got wives by the simple plan of knocking them senseless and dragging them home by the hair! There is no reason for believing this at all. Others think that they had what is sometimes called “primitive communism,” share and share alike, with nobody better off than anyone else. There is no reason for believing this either. More likely everyone took what he could get. Leaders and magic men and their friends, and strong fierce people got more than their share, quieter and weaker ones got less. Squabbling and fighting went on even within the tribes, especially in times of scarcity, and much fiercer fighting took place when two tribes wished to hunt over the same piece of ground. Savage life is always hard, especially for the women; children are born in large numbers and most of them die young. The Hunting Men may not have been any worse than ourselves, but there is no reason to suppose that they were better, or that they lived happier lives.

CHAPTER IV

CORN GROWERS AND CATTLE TENDERS

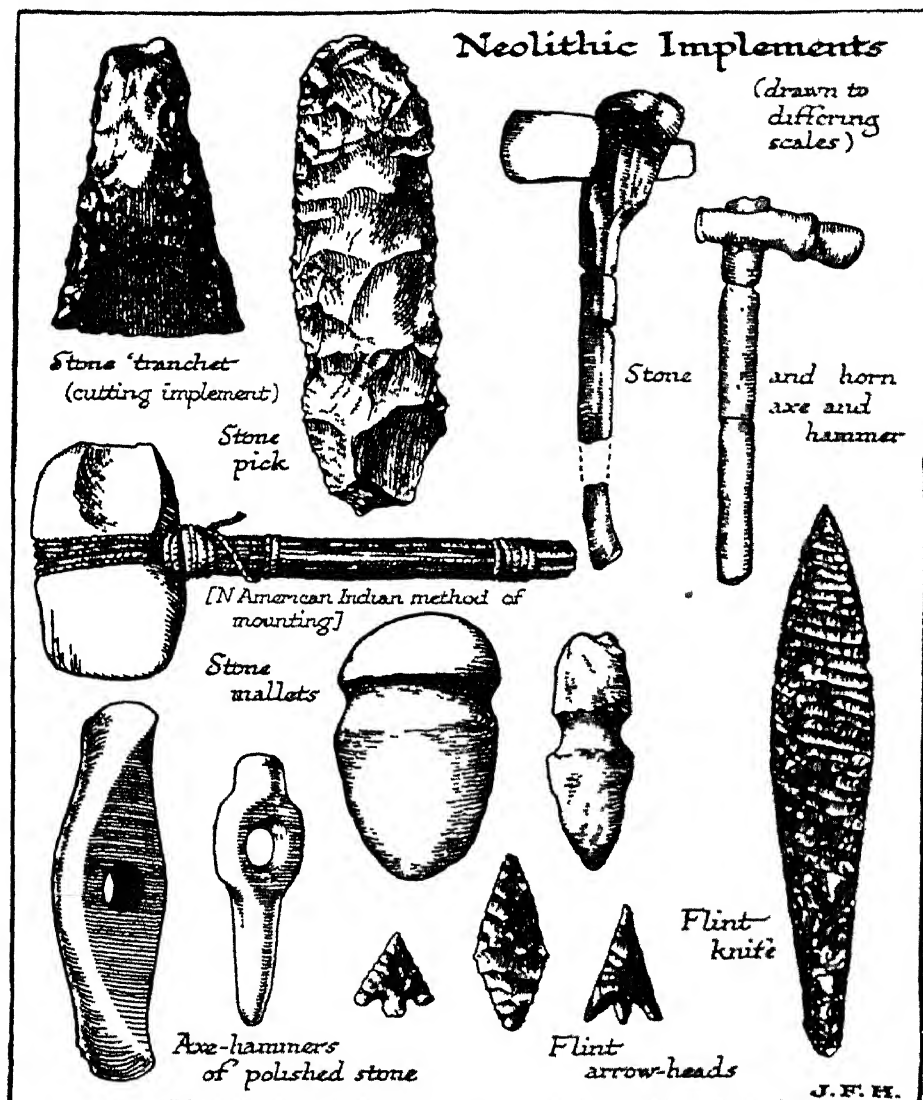
The Beginnings of Corn Planting—Land and Lake Dwellings—The Life of the Planting Folk—Corn Planting and Religion—The Bronze and Iron Ages—The Beginning of Trade—An Early Civilisation—The Importance of Planting.

I. THE BEGINNINGS OF CORN PLANTING

About ten or twelve thousand years ago, when the Ice Age was over and the climate had become warmer, a new race of people came slowly into Europe from the south-east. They were much more "advanced" and civilised than the men of the Old Stone Age. Instead of living only by hunting and on whatever wild foods they could gather, they grew corn and used it to make flour and bread. They tamed and herded cattle instead of merely hunting them. They made clay pots and used them for cooking their food. They made baskets, and wove nets and a coarse cloth of flax. At first they still used tools and weapons made of flint, but they made much better ones than the Hunting Men had done, and instead of only chipping them into shape, they finished them by grinding and polishing them with sand. Their stone axes, ground into shape and bored with a hole to take the handle, were especially effective. Because they worked their flints in this novel way, they are spoken of as people of the *New Stone* (Neolithic) *Age*.

We do not know where corn growing was first begun—maybe in south-west Asia, or in regions that

are at present submerged under the Indian Ocean or the Mediterranean Sea. We do not even know what happened to the Hunting People when these new folk

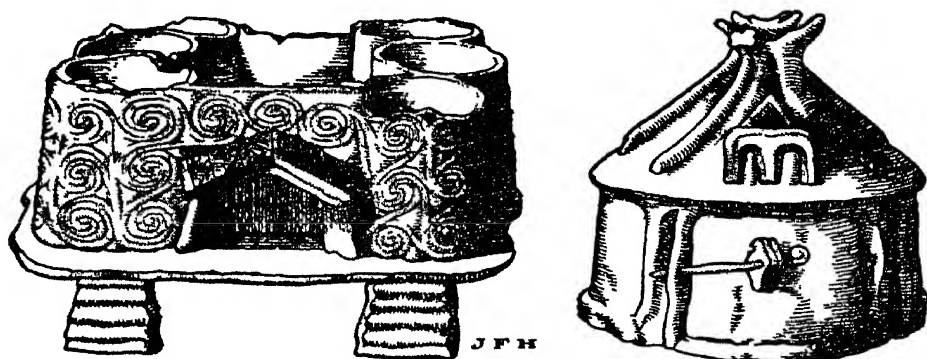


came into their country—whether they were wiped out or enslaved, or whether they made friends with the newcomers and intermarried with them. Nor do we

know how corn growing was discovered; it may have been found out quite by accident, and carried on by the women while the men were out hunting.

2. LAND AND LAKE DWELLINGS

The Planting People were not content to live in caves and shelters; they used their better tools to make huts of logs trimmed into shape with flint axes,



*Hut urns, the first probably representing a lake-dwelling...
After Lubbock.*

or of mud, or of "wattle and daub," sticks woven into a basket-like frame and plastered with mud. In Switzerland they lived in lake villages, built on platforms supported by "piles" driven either into the bottom of the lake or into the soil close to its edge. These villages were safer from prowling beasts or human foes, and easier to keep clean than those built in the ordinary way on land. As they were made of wood, there was always a risk of fire; indeed, some of them were actually burnt down. In other parts of Europe the people built their huts on land, where they were able to form larger villages than those of the lake-dwellers.

3. THE LIFE OF THE PLANTING FOLK

The planters still hunted, using a bow and firing arrows with tiny heads of chipped flint, and they also caught fish by hooking them or spearing them with a harpoon. They hunted the deer, the bison, the wild boar and the fox, but not the hare—perhaps because they were afraid that eating so timid a beast would make them cowardly. Their chief food was not meat, but bread made of wheat, barley, or millet. They



prepared the earth for sowing by scratching it with a pole or with a pointed piece of horn: when the corn was ripe they roasted it and ground it between stones into flour or made it into bread. (Some of their bread has been discovered; it is rather solid and heavy, as they had no yeast to make it "rise.") They also ate peas and crab-apples and other wild fruits. For storing their food they used pots and woven baskets.

The Planting People dressed themselves chiefly in skins, but they also wove flax and made it into a coarse cloth. Their nets were also made of flax. They ornamented themselves by frizzing out their hair and using pins, first of bone and then of bronze. They had no stools or tables to furnish their huts, so that



(By courtesy of Watts & Co)

STONEHENGE



(By courtesy of "Armchair Science")

KIST COTY HOUSE

probably they had to lie and sit about on the clay floor.

They had tamed the dog, and taught it to help hunt or herd their cattle. Of course they ate the flesh of the animals they domesticated, sheep, goats and oxen, and they may have drunk their milk. Hens were not yet known in Europe, so the only eggs they had were those of the wild birds. There were no rats or mice in their dwellings, and they had not yet started to keep cats. Their cattle probably slept in the same huts as the people, just as they do to-day in some parts of Europe.

The Planting People had discovered music, using stringed instruments, drums, bone whistles, and reed pipes; no doubt they also knew how to sing. It is strange that they did not paint pictures like those the Hunting People had made on the walls of their caves; the only drawings they made were ornamental markings, wavy lines and so forth, on their pots. Perhaps they were no good at drawing, or perhaps they were *afraid*—they may have thought that pictures of real things were full of such very strong and dangerous magic that they were best left alone.

They took a good deal of trouble in burying their dead chiefs, piling up huge heaps of earth (called *barrows*) over their graves. They used also to make circles of large stones; the best known and finest is Stonehenge, but another one nearby, at Avebury, is even larger, while not far away, at Silbury Hill, is a big pile of earth shaped like a pyramid. In other places they stood two stones on end, with a third over the top, like the "trilith" called "Kit's Coty House" near Maidstone, Kent. It was a terrible task moving such great heavy stones, and must have needed the work of a large number of people.

4. CORN PLANTING AND RELIGION

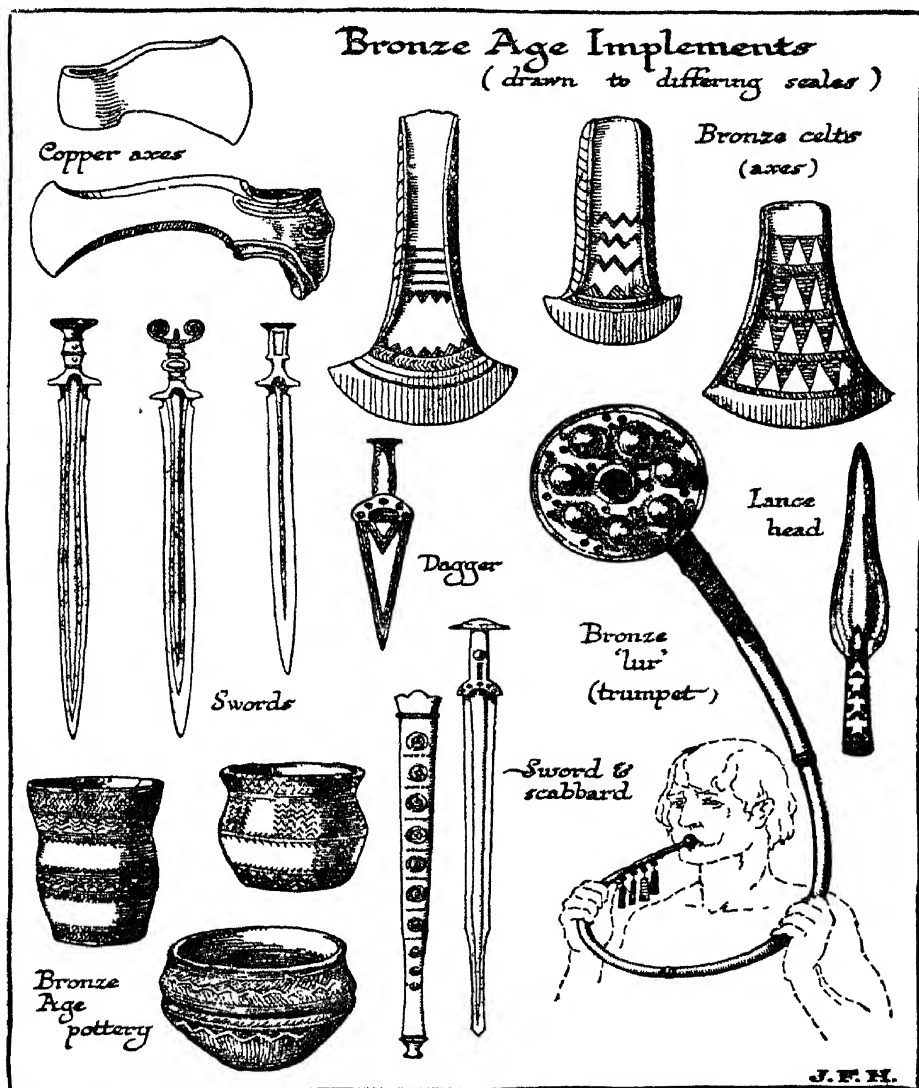
We are so used to the idea of sowing corn and having it grow, that it is hard for us to realise how strange it must have seemed when it was first discovered. Cultivation may have started when a handful of corn was buried with the body of some dead chief, for him to use in the spirit-world; when corn sprouted up the early men may have thought the chief was sending it back to them. There are many strange customs and legends in different parts of the world that seem to show that the people of long ago thought that corn planting and a funeral ought to go together—in fact, it has been suggested that whenever the early Planting Men sowed their corn they killed someone and buried the body with it as a sort of sacrifice to the corn spirit!

Corn has to be sown and reaped at the proper season, and this can only be known by observing the stars, which are also useful guides to the wandering herdsman or hunter wishing to find out which way to travel. For these reasons the men of the New Stone Age took a great interest in the stars, inventing strange stories and notions about them, and giving the magic men and priests who studied them a great deal of power.

5. THE BRONZE AND IRON AGES

The first metal that primitive man discovered was gold, which he used, like jet and amber, as an ornament. About six or seven thousand years ago copper came into use, being hammered or cast (by being melted and poured into a mould) into shape. Copper by itself is too soft to be useful, but mixed with tin it gives a harder and better alloy, bronze. Iron was

discovered about three thousand years ago; it was melted in a charcoal fire and wrought by heating and hammering. The use of metal was, of course, very



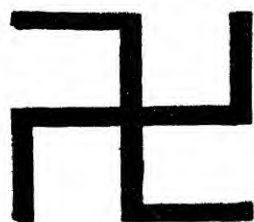
important, but for a long time it made very little difference to the lives of the people, which continued much as they had done in the days of polished stone.

6. THE BEGINNING OF TRADE

Even in those early days trade had begun, such things as bronze, gold, rare stones, amber, skins, cloth, and even lumps of salt being handed about and "swapped" between the different tribes. It does not seem likely that trading was more honest then than it is to-day, and this *barter* (exchange of goods without the use of money) probably led to stealing and quarrelling and fighting. When it came to a battle, tribes with metal weapons had a great advantage over those that only used flint.

7. AN EARLY CIVILISATION

There may have been an early half-civilisation all around the warmer parts of the world, from Ireland along the Mediterranean through India, up the coast of China, and across the Pacific Ocean into Peru and Mexico. The folk of these regions had several queer customs; they put up big stone monuments, made mummies, squeezed the heads of their babies out of shape by binding them in tight bandages, and practised massage and tattooing. Their religion had something to do with the sun and with snakes, and their lucky charm was the "swastika" (a cross with bent arms, like a Boy Scout Thanks Badge). The people who did these strange things were all dark in colour; even when they were white they were "dark-white" like Spaniards and Italians, not fair like the Scandinavians. It may have been colonists from this civilisation that brought cultivation into Europe.



The Swastika

8. THE IMPORTANCE OF PLANTING

The life of the Planting and Cattle-Herding Folk was very different from that of the Hunting People. They were no longer *food collectors* but *food producers*. Instead of living a wandering "woodcrafty" life, they had to stay where their crops were growing. As farming needs much hard work, they were not so free as the Hunters, but their lives and food supply were more regular. They could form larger tribes, and appoint chiefs and magic men to lead them and do their thinking. Their lives were still hard and unpleasant, but they were an improvement on those of the wandering hunter, and they led at last to the making of the first civilisations.

CHAPTER V

THE FIRST CIVILISATIONS

The Settled Folk of the Valleys—The Nomads of the Wild—The Struggle of Settled Folk and Nomads—Mesopotamia: the Sumerians, the Akkadians, the First Babylonian Empire, the Assyrians, the Chaldeans, Medes and Persians—Egypt—India, China, and America.

I. THE SETTLED FOLK OF THE VALLEYS

The settlements of the Planting Folk flourished best in the valleys of the great rivers. In these fertile regions, where there was a plentiful supply of water and the climate was warm and sunny, the crops grew abundantly, giving food for man and fodder for the cattle; wild fruits were plentiful; and, even if there was no stone in the district, the clay of the river-beds, hardened into bricks by the sunshine, could be used for building. There was everything that was needed for food, warmth, and shelter, and so the early people gave up wandering and settled down permanently. Their numbers increased, they exterminated the dangerous wild beasts, they discovered new ways of using tools and making the things they needed. Gradually there grew up the first *Civilisations*, large communities dwelling permanently in the same region, building villages and towns and living peaceably under settled governments.

Life in these settled regions was so safe and comfortable that the civilised folk became unused to hardship and danger. They grew "soft." Accustomed to peace and safety and a regular life, they were

no longer prepared to defend themselves and their lands against attack.



2. THE NOMADS OF THE WILD

While the settled folk were becoming civilised in the river valleys, other groups of people were dwelling in the forests and deserts, on the plains, and in other wild places. They lived not by growing corn, but by hunting and tending cattle; their chief food was not

bread, but milk. As they did not settle down in one region, but drove their herds from place to place, they are known as *nomads* ("wanderers"). The nomads had far harder and more dangerous lives than the civilised people; and instead of growing "soft" they became used to hardship, and fierce and "tough." Their fights against other wandering tribes for the use of their pastures made them war-like; they took over improved weapons from the settled people, and learned how to make use of their animals to travel rapidly from place to place.

3. THE STRUGGLE OF SETTLED FOLK AND NOMADS

All along the edges of the civilised land, where the peaceful folk of the settled country lived within reach of the hardy wanderers of the wild, there went on fighting and raiding. The civilised people, who were the more numerous and could take refuge behind the walls of their villages, could usually drive off the raiders with the loss of some of their lives and property; but sometimes the nomads were able to slaughter the people of a whole village and carry off their goods. Sometimes a powerful ruler of the civilised nations was strong enough to punish the raiders and make himself master of the nomad tribes near his land. Sometimes, however, a strong chief, or a leading tribe of the nomads, would induce all the other tribes to unite in an effort to invade and conquer the whole civilisation.

The ordinary fighting between the settled folk and the nomads was something like the combats between the white pioneers in America and the Redskins; the invasions of the united tribes of nomads were more like those of the Anglo-Saxons and Danes on the

British, except that in those early days the nomad conquests took place on a far larger scale.

When the nomad tribes were successful in conquering a settled region, they made the civilised folk into their slaves and servants, leaving them to do all the hard work of the fields and the towns. The nomads themselves became kings and princes and masters ("aristocrats"), ruling the country and keeping themselves war-like and "fit" by hunting and outdoor sports. Soon, however, they adopted and carried on the ways of the civilisation the settled folk had begun; often they were able to improve its methods, because they came to its difficulties with fresh minds and new ways of looking at things. After a time they themselves became civilised and accustomed to lives of safety and comfort, and lost their former hardihood. Then it would become possible for a new alliance of the tough, hardy herdsmen to invade the land and conquer it again.

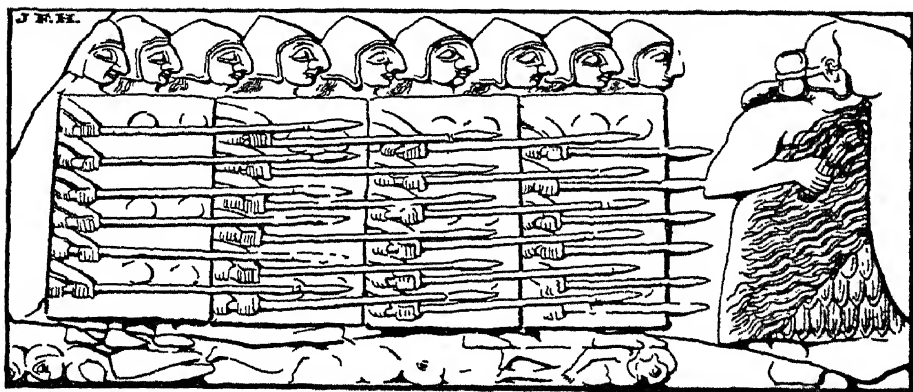
4. MESOPOTAMIA

(a) *The Sumerians*

One of the first regions to be civilised was a crescent-shaped tract of land in Western Asia, running up the east coast of the Mediterranean, then eastwards to Mesopotamia (the country between and near the Rivers Euphrates and Tigris) and south-eastwards to the head of the Persian Gulf, which at that time extended farther inland than it does to-day. This district, which is bordered on the north by the mountains of Asia Minor, and on the south by deserts, was raided time after time by the people of these wild regions.

The first folk who settled in Mesopotamia and who may have been the first civilised people in the world

were a race of "dark-white"¹ people, the *Sumerians*. The Sumerians had discovered copper, but not bronze; they made buildings of sun-dried clay; they wrote by pressing the ends of reeds into clay tablets and baking the tablets in the sun; they made seals for printing on clay by carving little cylinders of stone with pictures and names; they shaved their heads and wore wool garments; they were skilled in making complicated systems of ditches to take the river water across the land to irrigate their fields; they had



A very early Sumerian stone carving showing Sumerian warriors in phalanx

cattle, asses, sheep, and goats, but not horses, and they were the earliest people to use wheeled carts. They made lofty temples and lived in towns ruled by kings who were also priests. When the people of different towns warred together, their soldiers fought in close order with shields and long spears. At one

¹ You probably know that there are four chief "races" of men and women: the *Caucasians* (white-skinned), *Mongolians* (yellow), *Negroes* (black), and the *Australoids* of Australia and New Guinea (also black); the "Red" Indians are classed along with the Mongolians. The Caucasians include the "fair-white" *Nordics*, fair-skinned, blue-eyed people like the folk of north-west Europe, and the "dark-white" *Mediterranean* or *Iberian* people like those of southern Europe and Asia. The *Semitic* people are a branch of the "dark-whites" that includes the Jews and Arabs, the *Hamitic* include the Egyptians; the *Aryans* or *Indo-Europeans* include nearly all the whites of Europe and west Asia.

time the ruler of the town of Erech had conquered a wide area that may have stretched from the Persian Gulf either to the Mediterranean or to the Red Sea—the first *Empire* that had ever existed. Its people traded, either by land or by means of their shipping, as far afield as North-West India.

(b) *The Akkadians*

West and north of the Sumerian Empire were tribes of a Semitic people, the *Akkadians*. In 2750 B.C. a great leader, Sargon I, united the Akkadians, and led them to the conquest of Sumeria, and the lands around. His empire, which extended from beyond the Persian Gulf to the Mediterranean, lasted for two hundred years. Then this *Sumerian-Akkadian Empire* was invaded by a people with something of the Negro about them, the *Elamites*, from the east, and by the Semitic *Amorites* from the west.

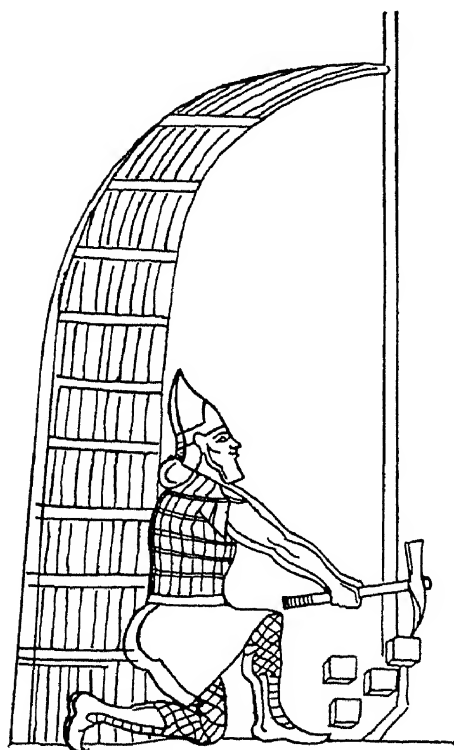
(c) *The First Babylonian Empire*

The Amorites settled at what was then a small town, Babylon; after a hundred years of fighting they had conquered all Mesopotamia and formed the first *Babylonian Empire* under a great king, Hammurabi (2100 B.C.), who drew up a code of laws that should govern the whole land. After a hundred years of peace and security this empire was conquered by another race, the *Kassites*, who used horses and war chariots.

(d) *The Assyrians*

Higher up the River Tigris another Semitic people, the *Assyrians*, had founded a number of cities, of which the chief were Assur and Nineveh. The Assyrian people were rather like the modern Polish Jews, with long noses and thick lips; they had great beards and

long hair, and wore tall caps and long robes. They were very brave and expert warriors, learning the use of the horse and war chariot, using iron weapons and inventing the battering-ram for breaking down the fortified walls of the cities. They were, moreover, terribly cruel and fierce, putting their conquered foes



ASSYRIAN WARRIOR ATTACKING
A FORTRESS



Assyrian warrior
(Bas-relief from the palace of Sargon II)

to death with horrible tortures or making them into slaves, or transporting whole populations from their own countries to distant lands where they were surrounded by hostile strangers.

In 1100 B.C., under their king, Tiglath Pileser I, the Assyrians even conquered the Babylonians. They were unable to retain supreme power; sometimes their

ruler, and sometimes the Babylonian, called himself "king of the world." The Assyrians fought also with another people, the *Arameans*, who occupied the country farther north-west, and whose chief city was Damascus. In 745 B.C., Tiglath Pileser III again conquered Babylon; and later King Assurbanipal even succeeded in conquering part of Egypt.

(e) *The Chaldeans, Medes, and Persians*

About 600 B.C. new waves of nomads came into Mesopotamia; a Semitic people from the south-east, the *Chaldeans*, took Babylon and established the Second Babylonian Empire, while the *Medes* and *Persians*, the first Aryan people to appear in the region, came from the north and mastered Assyria. In 538 B.C. Cyrus, the Persian king, made himself master of all Mesopotamia.

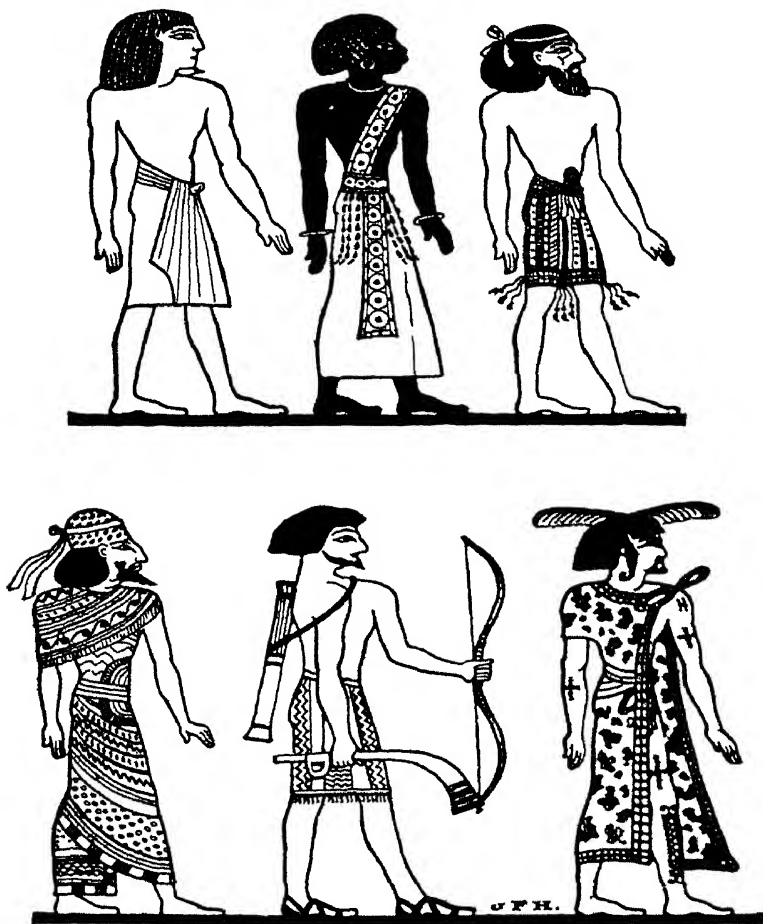
5. EGYPT

The River Nile flows through the long deep trench it has cut in the barren sandy soil of the Sahara Desert. There is no rain in this country, and the only fertile land is a strip twenty miles wide that is covered with mud each year when the Nile overflows its banks. This narrow fertile belt has been continuously inhabited for over six thousand years; indeed, it is not certain whether civilisation first began here or in Mesopotamia, or whether civilisation spread from one region to the other or had two independent beginnings.

The earliest inhabitants of the Nile Valley were savages of the Old Stone Age. About 5000 B.C., New Stone Age people, who made buildings of brick and wood, came into the land. Soon they discovered bronze, and began a method of *picture-writing* by

drawing tiny figures on strips of reed with a reed pen and an ink made of gum and soot. Their civilisation then progressed in much the same way as that of the Sumerians.

About 3000 B.C., an architect, Imhotep, invented



MEN OF DIFFERENT RACES IN THE EGYPTIAN EMPIRE

building with blocks of stone cut into shape with copper tools (instead of clay bricks moulded to shape and dried). Once discovered, methods of building improved with astonishing quickness and soon the

Egyptian *Pharaohs* (kings) were making their subjects build great pyramids for them. The largest of these pyramids weighed nearly five million tons and employed a hundred thousand workmen for twenty years. To carry out such a great work the land must have been ruled by a powerful government with a large number of clever officials.

Egypt during the Pyramid Age was highly civilised. There were fine palaces, houses and gardens for the nobles and rich, and large farms worked with donkeys and oxen, for the horse was not yet known in the Nile Valley. Beautiful art work was done in gold, jewellery, and ornamental furniture, and linen was woven so fine that it seems almost like silk. Painting was progressing, and gigantic statues were cut in commemoration of the Pharaohs and other rulers. Trading was carried out with the people of Phœnicia, east of the Mediterranean, and of Punt, at the south end of the Red Sea, by boat, and with the Negroes of the south by means of donkey caravans.

The Nile Valley, surrounded by desert and sea, was far safer from invasion by the wanderers of the wild than Mesopotamia, and most of its troubles were due to civil wars. The Pyramid Age ended about 2500 B.C. in a struggle between the great nobles, who had become so powerful that the Pharaoh could no longer control them. It was followed by the "Feudal Age" in which these nobles were like little kings of their own estates. About five hundred years later, Egypt was invaded and for a time ruled by nomads from Asia, the "Shepherd Kings" (*Hyksos*), who had discovered how to domesticate horses.

After the Hyksos Kings had been expelled, about 1600 B.C., Egypt passed into a new period of prosperity. The whole land was united under powerful

Pharaohs, who organised strong armies of archers and horse-drawn chariots, and used them to invade foreign lands. About 1500 B.C., King Thotmes III had conquered Mesopotamia, and was ruling a great empire stretching from Assyria to the south of the Red Sea. The powerful rulers of this period made their people construct great temples and monuments of astonishing size and grandeur.

The Egyptian Empire did not last. A race called the *Hittites*, who used iron weapons, overcame the Egyptians in Syria, and drove them out. In 670 B.C., Egypt was conquered by the Assyrians; and though it soon won its freedom, and even re-conquered Syria for a brief period, it never regained its former power. From 332 B.C. onwards the land has been governed by foreign rulers.

6. INDIA, CHINA, AND AMERICA

Another civilisation grew up in the Ganges Valley, inhabited by a dark-skinned people, the *Dravidians*. It resembled that of the early days of Egypt and Mesopotamia, but its people never learned how to write, and so it was unable to progress very far. Some time after 2000 B.C. it was conquered by "white" people from North Persia and Afghanistan; though these people spread over the whole peninsula, they never formed one united empire, but only a number of small warring states.

In China civilisation spread along the valleys of the Hwangho and Yang-tse-kiang; little is known about its early history. It began as a number of city-states, which were afterwards united under a central government and became very cultured and artistic. Then the empire broke up: at about 700 B.C. it was again divided into a number of states, continually fighting



(By courtesy of Luzac & Co)

AN EXAMPLE OF CHINESE ART

[Facing page 52

between themselves (this period is spoken of as the *Age of Confusion*). In the third century B.C., China was again united under the Emperor Shi-Hwang-Ti, who protected the land from invasion by the nomad *Huns* to the north-west by building the "Great Wall" along its northern frontier.

Three distinct civilisations developed in South America—in Peru, Mexico, and Yucatán. They seemed to have very little to do with one another, and were much more backward than those of Europe. In North America the *Red Indians*, although they learned to cultivate maize, and worked out a form of picture writing, lived chiefly by hunting and were never able to build up a civilisation.

CHAPTER VI

LIFE IN THE EARLY CIVILISATIONS

Early Seamen—Trade and Money—Travel—Writing—Religion in the Early Empires—Work in the Early Empires—Science and Art—Life in the First Civilisations.

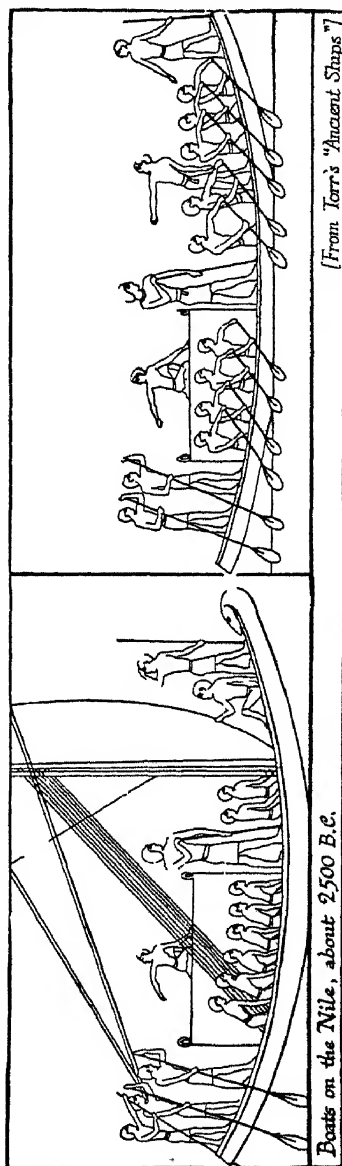
I. EARLY SEAMEN

Boats were used very early in the New Stone Age. They began as logs used by people dwelling on the shores of rivers or lakes to help in swimming. The logs were afterwards hollowed to form “dug-out” canoes, or boats were made of basket-work covered with pitch (like Moses’ “ark of bulrushes”), or of wicker covered with animal skin (*coracles*), or of inflated skins. Such boats served for travelling along the rivers, or for fishing off the coasts; and as they got better made and larger and more seaworthy they could be used for long voyages. The first ships were not ocean-going sailing vessels, but *galleys* driven chiefly by dozens of huge oars, helped by the sails only when the wind was favourable; they were suited for crossing the quiet waters of such sheltered seas as the Mediterranean, or for coasting the shores of the Atlantic.

Even the early ships gave the Sea People a great advantage over the landmen. They could use them to escape from the rulers on the land; then, when they had built refuges on islands or at strong points on the mainland coast, their ships served for fishing or for trading or piracy. Their villages grew into towns and cities and they formed a *coastal civilisation* very different

from that of the inland empires. At the same time the early *land civilisations*, Sumeria and Egypt, made use of shipping for trading and travel along the rivers and across the adjoining seas.

One of the earliest sea civilisations had its centre on the Island of Crete, in the Eastern Mediterranean. By about 2500 B.C. it was united under a *Minos* (king) and developed a very artistic civilisation; it had luxurious palaces with modern-looking comforts, and its people were skilled in pottery, weaving, metal work, and other arts and crafts, and delighted in watching bull-fights and gymnastic entertainments, while according to a Greek legend, a Cretan engineer attempted to build the first flying-machine. The Cretans founded colonies on the coast of Greece and Asia Minor, and traded with the Egyptians. This island civilisation began about 4000 B.C.; its chief city, Cnossos, was burnt about 1400 B.C. and the civilisation was destroyed about 400 years later. It may have been destroyed by the Greeks, who were then settling in Europe and who were made angry by the Cretan habit of raiding them and carrying off their young people as slaves.



[From Iorr's "Ancient Ships"]

Boats on the Nile, about 2500 B.C.

Another early Sea People were the *Phœnicians*, a Semitic folk who built harbour towns at Acre, Tyre, and Sidon, on the east coast of the Mediterranean, and who also spread out into colonies farther west. Their colony at Carthage on the north coast of Africa, founded about 800 B.C., became for a time the greatest sea-power in the world, and flourished after its parent-town, Tyre, had been destroyed.

The early seamen made long and adventurous voyages of exploration. About 520 B.C. a Carthaginian, Hanno, sailed with sixty ships through the Straits of Gibraltar and southwards along the coast of Africa, founding colonies and fighting with the natives, and capturing chimpanzees, which were thought to be wild hairy men. Another Phœnician exploring party were sent by Pharaoh Necho of Egypt on a voyage which took them right round Africa; they spent three years on the journey, landing each year to sow and harvest their crops.

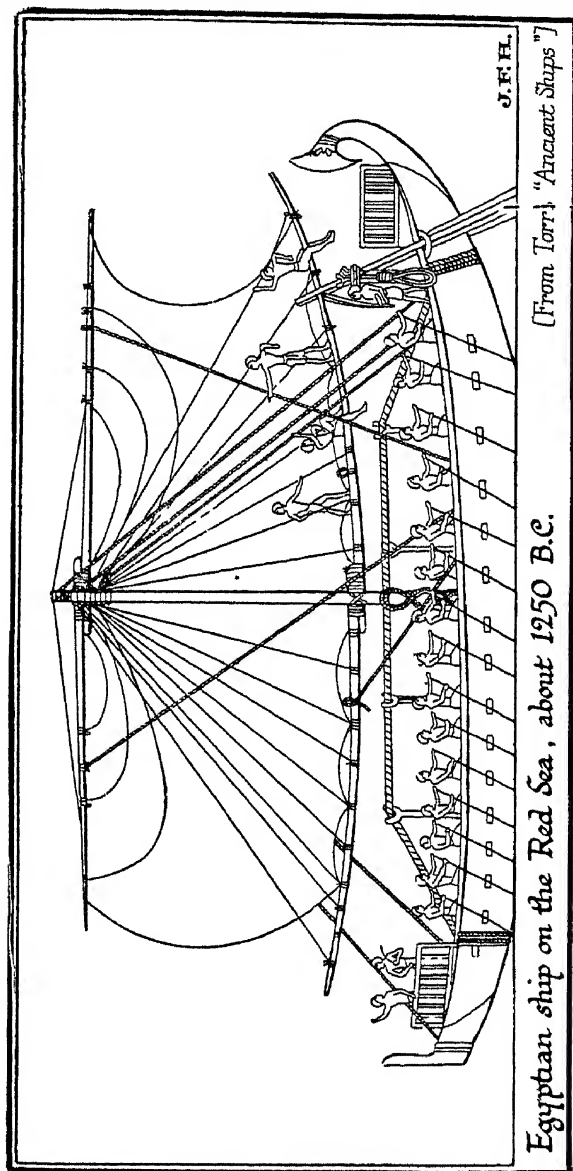
2. TRADE AND MONEY

The Semitic people were the chief *traders*, not only by sea, but on land, following caravan routes from one civilisation to another across the great deserts. Trade began as barter, and until the sixth century B.C. money was almost unknown. Then it became usual to reckon goods as worth so many cattle; but as cattle are hard to convey by ship or caravan, it was easier to use pieces of metal as a *means of exchange*. First iron, which in those days was rare and precious, was used, then silver and gold. The metals were cast into *ingots* of a convenient size, and stamped to show their value. Gold coins were not used until about 600 B.C., but as early as 2000 B.C. a sort of "cheque" written on clay tablets was used in Mesopotamia.

As trade grew, it became necessary to have better methods of keeping accounts, and this led to improvements in writing and in arithmetic. The Semitic people have always been more skilled than other races in dealing with these matters.

3. TRAVEL

Travel was difficult and dangerous in those early days. Traders and Government officials travelling on State business with their servants and followers journeyed in large *caravans* from place to place. Beggars wandered about, and in some regions there were religious pilgrimages to holy places. In Egypt there was much travel along the Nile, people making pleasure excursions to visit the old pyramids. But for most people travel was impossible; except when there was a war on and they



marched with the armies, they stayed in their own lands.

4. WRITING

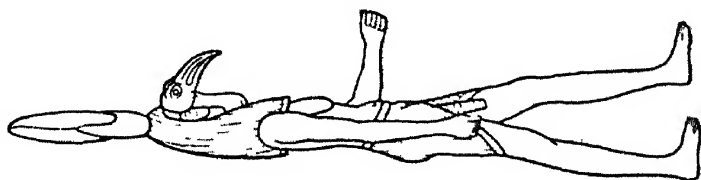
Civilisation would never have progressed very far without writing. This began as *picture-writing*—tiny sketches of whatever was being written about. Soon the drawings were made more and more roughly, so that they became less like pictures and more like signs (even the later drawings of the Hunting Men look something like the beginnings of letters). The signs were affected, too, by the way in which they were made; those of Mesopotamia, made by pressing reeds into clay tablets, were naturally very different from those of Egypt, painted with ink on to strips of reed. Signs were joined together “picture-puzzle” fashion, to make new words, or were used, slightly altered, to stand for others with much the same sound but a different meaning. When one nation learned writing from another, new alterations were made in the signs. At last the signs had ceased to resemble drawings at all; they had become *letters*.

The lower animals hardly learn from one another at all; each has to begin afresh and find out everything for itself. Mammals and birds, that live in families and groups, are able to learn things from their parents and from their mates. Men, by their ability to talk, can exchange ideas very freely and teach and help their children and comrades. As writing developed, ideas could be stored up for the use of later generations and spread far and wide. To-day, by means of printing and new inventions like wireless, ideas can travel all over the earth till men of every land may understand one another.

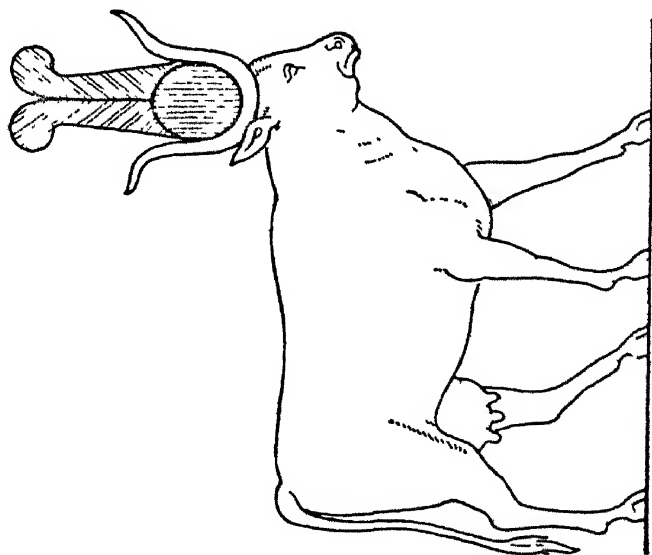
5. RELIGION IN THE EARLY EMPIRES

The chief buildings of the early cities were the temples, where strange gods, represented by great idols, were worshipped with imposing ceremony. There were many different kinds of gods—sun gods and star gods, nature gods of corn or thunder, animal gods like savage “totems,” spirits of ancestors, adventure gods who had done marvellous deeds, dreadful gods of fear, and kind goddesses. At first each town had its own special god, but as the civilisations were united there were greater, more powerful gods, who were worshipped all over the country. The priests were “magic men” who not only attended to the service of the god but who also studied and recorded the things they found out, acted as teachers and doctors, watched the stars so as to know the proper time for tilling the ground, and remembered and taught the history and customs and traditions of their land. They were a sort of “brain” for the people around them. In the very earliest days the priests were also the rulers of their cities, and the land and workshops belonged to the god.

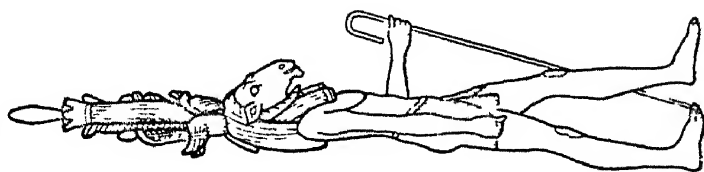
Yet priests were not usually suited for leading their people in battle when war broke out, and they were jealous of the priests and gods of other cities. For war purposes, a king was appointed who was not a priest at all, but a leader; and from being only a fighting chief the king and his officials came to have power even in peace-time. As the kings became more powerful and learned things for themselves, or attracted clever folk to their courts, there was often a struggle between kings and priests for the mastery of the land. Usually, however he might quarrel with the priests, the king was afraid of the god and anxious to keep in



Thoth-lunus
god of letters and
all learning



Hathor (Isis)
the Egyptian cow goddess ...



Chnemu
creator-god, married to
Hekt, a frog goddess.

J.F.H.

EGYPTIAN GODS

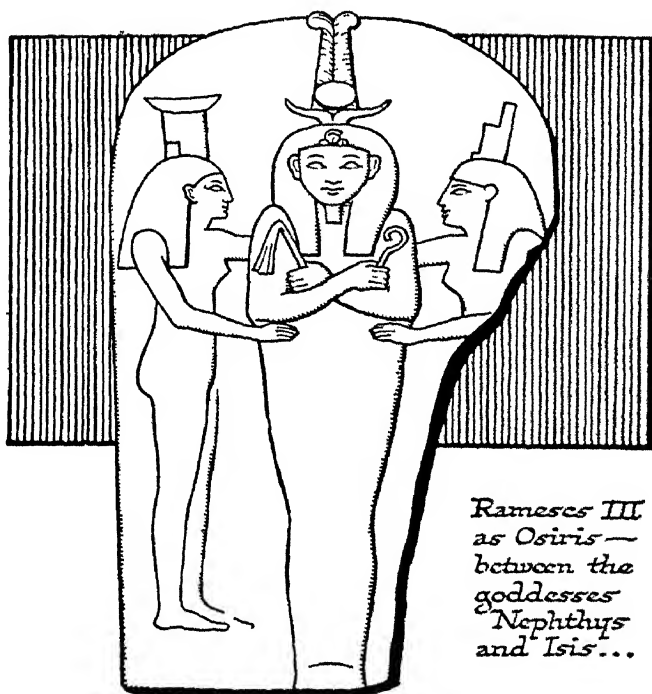
his favour. If he failed to do so, the priests would turn the people against him, or invite the help of some foreign invader and have him dethroned.

One Egyptian king, Amenophis IV, fought hard against the priests. All Pharaohs of Egypt were sup-



posed to be, not merely kings, but *gods*, sons of the great gods of the land. Amenophis, however, refused to be a god; he destroyed the temples throughout the country, and tried to abolish all worship except that of one god, Aton, represented by the sun (and he changed his name to Akhnaton, "The Sun's Glory"). He

succeeded for a time; but, as soon as he died, the old priesthood and worship were restored with their former glory, and the idea that a ruler was the son of a god lasted on and was taken up later by the various nations that conquered Egypt.



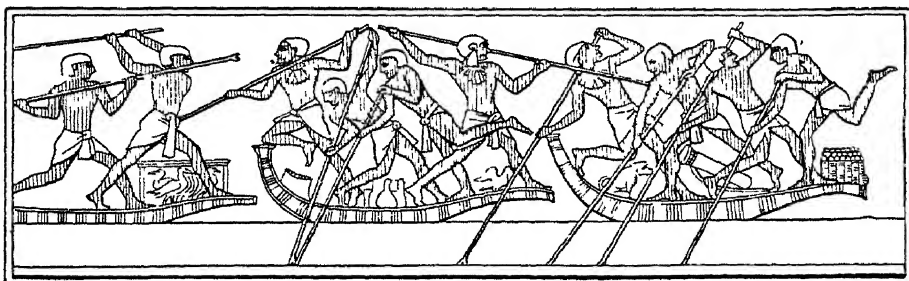
*Rameses III
as Osiris—
between the
goddesses
Nephthys
and Isis...*

*Relief on the cover of the sarcophagus (at
Cambridge).
After Sharpe.*

6. WORK IN THE EARLY EMPIRES

In the first days of civilisation, almost all the people were busy on cultivation and cattle tending. As new discoveries were made, and life became more complicated, *division of labour* set in: the farmers cultivated their ground and tended their beasts in much the same way as before, but in the towns there were increasing numbers of craftsmen and tradesmen em-

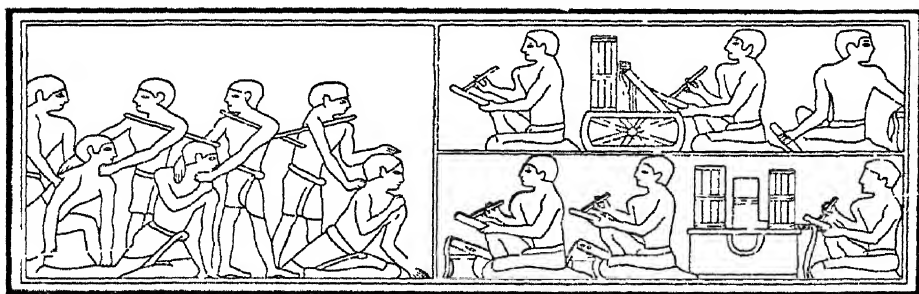
ployed on new kinds of work. These townspeople had to be provided with food by the country folk, who were sometimes overworked and oppressed for the benefit of the rich dwellers in the towns. Sometimes the common people complained or even “struck” against



Brawl among boatmen.. (From tomb of Ptah-hetep — Pyramid Age)..

the hardness of their lives, but they never seem to have thought of doing without their rulers and governing themselves.

Prisoners were taken in war and made slaves instead of being killed, and in peace time people could be



Egyptian peasants seized for non-payment of taxes .. (Pyramid Age)

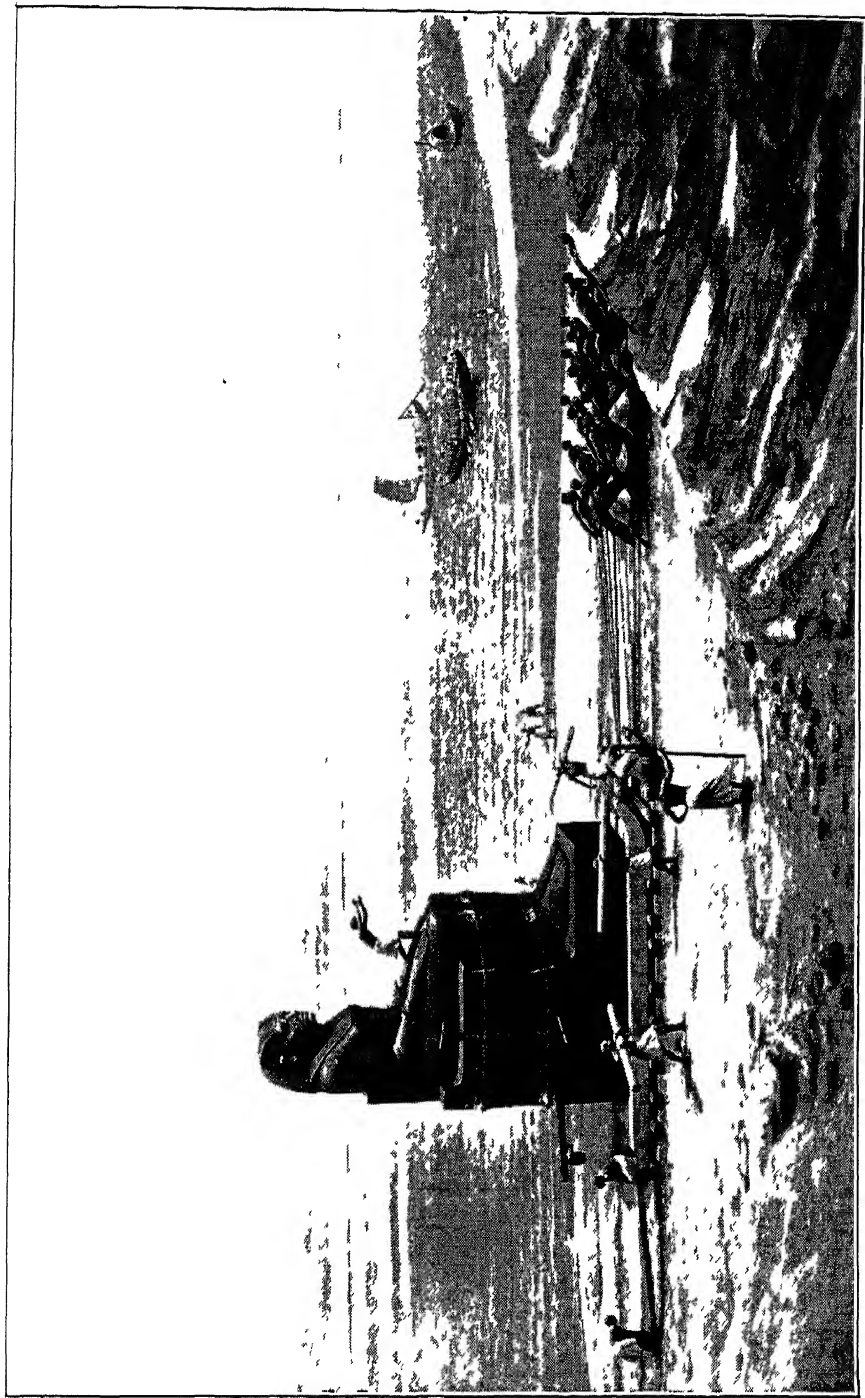
enslaved if they failed to pay their debts, or they could sell their relatives or even themselves into slavery. Slaves were much more in the power of the rulers than the free people; they could be sent abroad to fight, or made to spend their lives rowing galleys or toiling in gangs on such laborious work as mining, digging

canals, hauling blocks of stone, or building useless pyramids to suit the fads of the monarch who owned them. This *gang slavery* was often very cruel, the wretched captives being badly treated or worked to death. Other forms of slavery, however, were less terrible: many of the servants and craftsmen in the towns were slaves, but they were often protected by the law, treated with kindness by their masters, and even able to save up money to buy their freedom.

As life became more easy and civilised, growing numbers of people appeared who had enough to live on without working, and were free to devote their time to interesting themselves in things around them, to study and read and travel, to discover new ideas and pass them on to others. These free people, who had leisure to think, did much to help the world's progress.

7. SCIENCE AND ART

A great deal of knowledge was acquired on many different subjects. There were doctors who studied the workings of the body and wrote recipes for medicine; some of them, like castor-oil, are still in use to-day. Geometry (the word means "earth-measurement") was needed in order to re-survey the fields of Egypt each year, after they had been submerged by the floods. The irrigation schemes for conveying the river water in canals all over the country demanded great skill in hydraulic engineering, and the construction of the pyramids and other great buildings also needed engineering skill, as well as a knowledge of architecture. Especially in Mesopotamia, the stars were very carefully studied, partly because of their use to the farmer and seaman, and partly for magical reasons; it was supposed that they could be used to



(By courtesy of *Watts & Co* and the *Director of Science Museum*)

SLAVES IN ANCIENT EGYPT MOVING A HUGE STATUE

tell the future. The various trades that were carried on needed a knowledge of the materials they used, as well as skill in carrying out the processes of manufacture—metal work, weaving, glass-making, paper-making and other industries began in these early civilisations. Priests and rulers and employers of labour also needed to understand about the ways in which people think and behave, so as to be able to manage them.

The art most highly developed in those early states was *architecture*. In Mesopotamia large buildings (*ziggurats*) were made of several stories, each consisting of a terrace narrower than the one below it, and reached by staircases outside the building from the terrace below. The earliest stone buildings in Egypt were built on the same pattern as wooden ones, but with beams of stone instead of logs. Stone pillars took the place of upright tree trunks, and were sometimes decorated with the figures of animals and men. Statues and paintings were chiefly used for ornamenting the buildings; the paintings are beautifully done, but show that the early people did not yet understand *perspective*. Beautiful work was also done in gold and gems and carved wood and ivory.

The earliest writings and plays dealt with legends of the gods; they are not very interesting because the art of writing had not yet been mastered. Singing and dancing were also used in the worship of the gods; there were many musical instruments—drums, tambourines, cymbals, flutes, horns and trumpets, harps, lyres, and lutes—but they were not very well made and their music was probably rather monotonous.

8. LIFE IN THE FIRST CIVILISATIONS

We find out how people lived in the early empires exactly as we find out about prehistoric animals and

CHAPTER VII

THE HEBREWS AND THEIR BIBLE

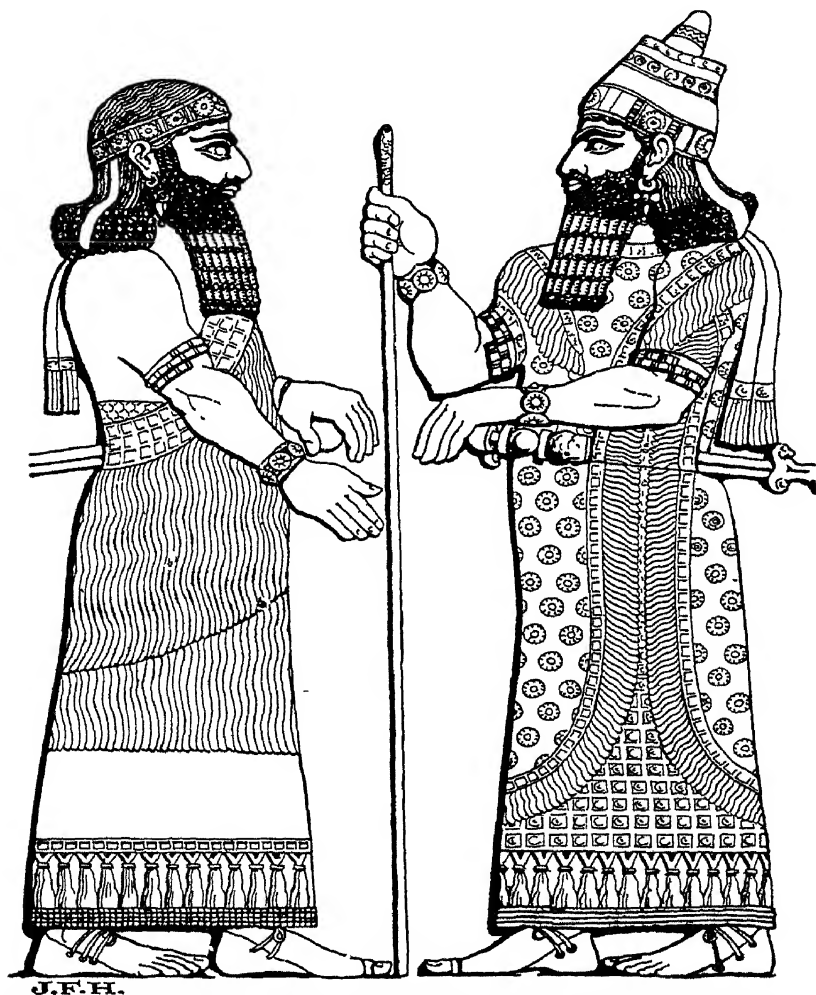
The Hebrew People—The Religion of the Jews—The Prophets—The Jews Outside Palestine.

I. THE HEBREW PEOPLE

Palestine is a small country situated on the east coast of the Mediterranean, south of the trading state of Phoenicia. The country is only about the size of Wales; it has no good harbours; much of its surface is barren desert; and, situated on the route from Egypt to Mesopotamia, it was raided by the armies of these empires, whenever they warred against each other. Politically, it was never of much importance. Yet the writings of the *Hebrews* (the people who lived in this tiny land), which form our *Bible*, have been of very great importance indeed.

These writings tell us that the Hebrews are descended from a nomad chieftain of long ago, Abraham, who lived about the time of King Hammurabi. According to the Bible account, his descendants were driven by famine into Egypt; though at first they were favoured by the Pharaoh and prospered, they were later enslaved and harshly treated by the Egyptians. Led by their ruler, Moses, they escaped from captivity eastwards into the desert of Sinai, where they soon lost their old love of civilised comforts and became a race of fierce, hardy nomads. Under Moses' successor, Joshua, they returned to Canaan, the land of their

forefather, Abraham. They found it occupied by a civilised people, the *Canaanites*, and though the Hebrews captured a few of their cities they were not



An Assyrian King & his Chief Minister

strong enough to conquer the land. For years they fought with the *Canaanites* and with another people who lived on the sea-coast, the *Philistines*. Gradually they learned from the *Canaanites* and became civil-

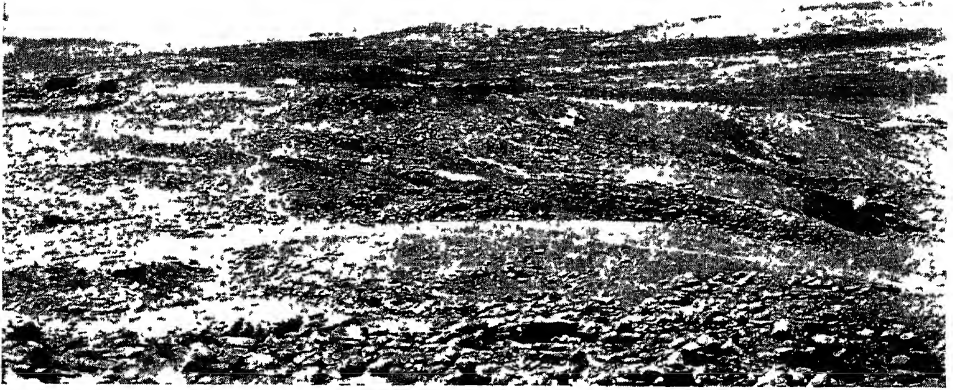
ised, and their scattered tribes united under the leadership of King Saul. Their next ruler, David, conquered the Philistines, and formed the Hebrews into an independent kingdom.

The Hebrew nation did not remain united long. David's son, Solomon (about 960 B.C.), traded with the people of Tyre and acquired wealth. He built a temple and palaces, and lived in great splendour and luxury. For this he needed to tax his people heavily, and after his death there was a revolt, ten of the twelve tribes that made up the people breaking away to form a separate kingdom of their own. The new State, which was known as the *Kingdom of Israel*, warred with the two remaining tribes, the *Kingdom of Judah*, and with the larger nations around. In 721 B.C. the Assyrians, marching through Palestine against the Egyptians, took the people of Israel captive and carried them away. Judah still remained independent until 586 B.C., when its people were taken into captivity by the Babylonians.

The Israelites never returned from their captivity, and it is not known what became of them. When in 539 B.C. the Persians conquered Babylon, the *Jews* (the people of Judah) were allowed by the Persian king, Cyrus, to return to their own land. They had learned much during their captivity; instead of being a tribe of barbarians, they had become civilised and cultured. They had gathered together the religious beliefs and traditions of their nation, and composed them into a book that we now call the *Old Testament*.

2. THE RELIGION OF THE JEWS

Unlike the folk of the early empires, who believed in many strange gods and represented them by idols,



(From Lee's "*Life and Adventures Beyond Jordan* ")

MOUNT NEBO, WHERE MOSES DIED

the Jews slowly came to the belief they hold to-day, that there is only one God, the Creator of heaven and earth; they would not represent Him by any idol or image, but thought of Him as dwelling out of sight in Heaven. They believed, too, that they were the chosen people of God, whom He loved above all others. They believed that the captivity and the other trouble that had come upon them were a punishment for their sins, but that a time would come when God would forgive them and would make them the greatest people on earth. They believed that God would send them the *Messiah*, a Saviour who would lead them and rule them in His name. And they believed that God was a God of Righteousness, Who wished that all men should do what is just and good.

There were faults in the Jewish religion. Many of the Jews took a very selfish view of it, thinking that God cared only for them, and that the rest of the nations, the *Gentiles*, were of no importance in His sight. Their religion demanded a very complicated form of worship and sacrifice, with many rules and observances; and they often thought too much of keeping strictly to the rules and not enough of doing what is right. Yet their religion was very much better than the idolatry of the other nations, with their images and animal gods, and their ceremonies that were sometimes cruel and disgusting. Though at first they were continually lapsing from their own faith to worship the gods of the folk about them, the Jews at last became intensely faithful to their religion; they would fight fiercely for it or submit to quite terrible persecutions rather than do anything which was contrary to their Law.

3. THE PROPHETS

The Jewish religion was upheld by the *Prophets*, teachers who believed that God had sent into their minds a message to deliver to the people. The great heroes of the Hebrew people, Abraham, Moses and David, had had this sense of being able to hear the Voice of God; and there were many other prophets, of whom Isaiah and Jeremiah are the most important, who fearlessly taught the people the message that had come to them. In the days before the captivity of Babylon, the prophets had denounced the wickedness of the rulers and town-dwellers, who were forsaking God to follow the idols of the heathen, and who were oppressing the common people and country-folk and "grinding the faces of the poor"; and they were not afraid to threaten the rulers with the wrath of God if they would not turn from their wicked ways.

The latter part of the Old Testament consists of what had been recorded of the teaching of the Prophets. Some of it is written in figurative language and is difficult to understand; some is concerned only with the trouble of their own time, with the relations of the Hebrews to the nations around. Nevertheless, the Prophets also taught that God is not merely the God of the Hebrews, but that He is the God of *all* people, Jew or Gentile, and that all men are brothers. The Prophet Isaiah looked forward to the day when all fighting and wickedness should cease, and when all the peoples of the earth should live united in peace under the God of Righteousness: "Nation shall not lift up sword against nation, neither shall they learn war any more. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

4. THE JEWS OUTSIDE PALESTINE

Many Jews were living outside of Palestine, in the various cities scattered around the Mediterranean. The writings of the Prophets, together with the rest of the Old Testament, were copied and spread among these dispersed people, carrying to them the belief that they also were the descendants of Abraham, and the chosen people of God, and that the Messiah would come to lead them in bringing about the reign of righteousness over all the earth.

CHAPTER VIII

THE FAIR-WHITE WANDERERS

The Iberians of Western Europe—The Fair-White Invasion—The Bards and Their Poems—Life in the Aryan Tribes.

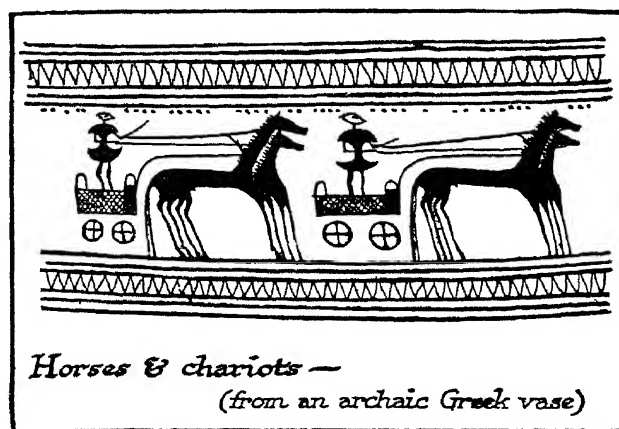
I. THE IBERIANS OF WESTERN EUROPE

At the time when the civilisations round the east of the Mediterranean were flourishing, the regions to their west, North Africa and the greater part of Europe, were inhabited by a people known as the *Mediterranean* or *Iberian* race. They were a "white" people related to the modern Egyptians; rather dark-skinned and with dark hair and eyes, short in stature and with oval faces and heads rather long compared with their breadth. They buried the dead bodies of their chiefs in chambers made of large stones covered with mounds of earth of an oval shape (*long barrows*). This race it was who built Stonehenge and the other pre-historic stone monuments of Europe; it is possible that they used to make human sacrifices, and even that some of them were cannibals.

2. THE FAIR-WHITE INVASION

The Medes and Persians who raided the Babylonian Empire were part of a race of wanderers who came into Europe about 2000 B.C. The new-comers were fair-white, tall, with light-coloured hair and blue eyes, and with heads rather broader in shape than those of the Iberians. They drove the Iberians before

them into the farther parts of their land, or conquered and enslaved them. The modern nations of Europe are inhabited by the mixed descendants of the two races. In Ireland, Wales, the North of England, Spain and Portugal, there are districts where the people are descended almost altogether from the Iberians; in Scandinavia the bulk of the people are descended from the fair-whites; in other parts the two races are mixed in varying proportions. The newcomers are spoken of as the *Aryans* or *Indo-Europeans*, and they consisted of several different tribes; some of them, the *Kelts*, reached France, North Spain, and the British Isles; the *Teutons* occupied Germany and South Sweden; other tribes moved south-west into Italy and Greece or south-east into India; while the *Slavs* did not get so far, but settled in Russia.

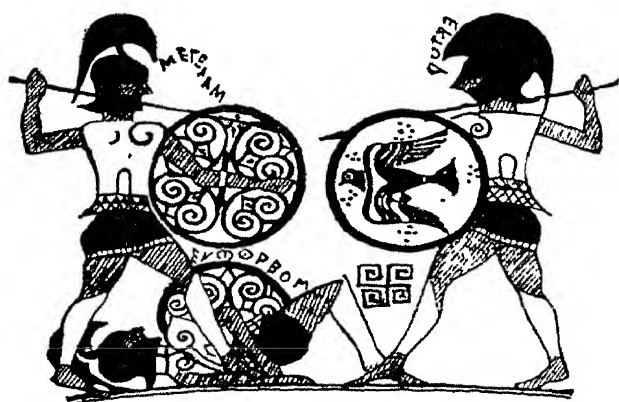


It is uncertain where the fair-whites came from—perhaps from South Russia and around the River Danube. They did not travel steadily or in a direct line; they swung from side to side as they advanced, going northwards in summer and southwards in winter. They journeyed in rough wagons drawn by oxen (like the Boers of South Africa “trekking”); about 1500 B.C. they began to use horses, but only for pulling their wagons, not for riding. They were not exactly nomads, though they were certainly not civil-

ised; at times they would settle down and cultivate the ground, then reap their crops and move on. Their houses, when they built any, were made, not of stone, though they sometimes had stone hearths and foundations, but of wattle and mud. They used bronze tools and weapons when they first came into Europe, discovering iron also about 1500 B.C. They burnt their dead chiefs, and buried the ashes under mounds of a circular shape (*round barrows*). For times of peril they built great camps, surrounded with ditches and walls of earth (like "Maiden Castle" in Dorsetshire, and many other old earthworks), and with wooden palisades.

3. THE BARDS AND THEIR POEMS

The Aryan people did not know how to write, but they had poets called *bards*, who made up and remembered stories and verses about the great deeds of their



Combat between Menelaus & Hector (in the Iliad)

leaders and heroes of old, and who sang and recited them at their feasts. The work of these bards helped to make the language of their people more beautiful

and clearer in meaning, and kept the history of the tribe and the stories of its great men fresh in the memories of the people.

When, many years later, the Aryans had learned from the civilised folk whom they conquered how to

read and write, what could be remembered of the poems made by the bards was written down. One of the oldest of these is the Greek poem, the *Iliad*, attributed to the blind bard Homer; it describes the war of the Greeks against the city of Troy, one of the colonies of the people of Crete. Another poem of Homer is the *Odyssey*, relating the wonderful adventures of the Greek Hero Odysseus when the Trojan war was over. The oldest English poem, *Beowulf*, was composed before our ancestors had crossed from Germany to these islands; it tells of how the great hero Beowulf killed two horrible monsters, Grendel and his mother, who dwelt in the swamps and preyed on the people around, and of how he was afterwards killed in defending his country against a fiery dragon. The Sanscrit *Vedas* tell the story of the Aryan conquest of India, and the Irish *Tain* describes a cattle raid. These early poems are wordy and difficult to read, but they include some exciting stories of adventure. We find them much more understandable than the early writings of the dark-white civilised folk.

4. LIFE IN THE ARYAN TRIBES

The Aryans were grouped not in cities but in clans and tribes, which sometimes joined into leagues. They were governed by chiefs belonging to families who were regarded as *noble* and as superior to the common people, and who owned the property that their tribes used. Within the tribes were craftsmen of different kinds, wood-workers, leather-workers, potters, carvers, and women who span and wove and embroidered. When the tribes settled down long enough to build dwellings, they made a great hall into which everyone went to feast or to hear the bards or for games and exercises. The leaders and nobles

lived in these halls in some comfort and ceremony, while the common folk slept about in all sorts of holes and corners, either in the hall itself or in the smaller farm buildings around. The Aryans ate the flesh of their cattle, as well as bread and other vegetable foods; they used intoxicating drinks made from honey or barley or, in the south of Europe, from grapes, and they held great feasts to commemorate important events. In many ways the tribe was like a large family; it had no regular laws, but only customs. When tribes went to war, the leaders appointed a king, whose business it was to command them; they were brave and skilled in battle, but had very little discipline, each man fighting as he thought best.

The religious ideas of the Aryans were very vague; they had shrines and sacred places, with priests to look after them, and sometimes their priests, who offered sacrifices, were the same persons as their noble leaders. They thought of their gods as like very powerful human beings, who fought themselves against giants, and who liked to see men fighting bravely against their foe, and who held feasts and sometimes got drunk and quarrelled; they also believed in magic spells and in omens and prophecies. Like their poems, their religious ideas seem easier for us to understand than those of the first civilisations, though nowadays we regard their legends about such gods as Thor and Odin as being nothing but interesting stories.

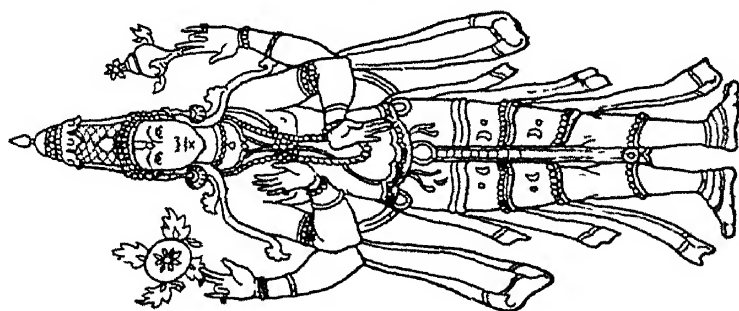
CHAPTER IX

THE THREE EASTERN RELIGIONS

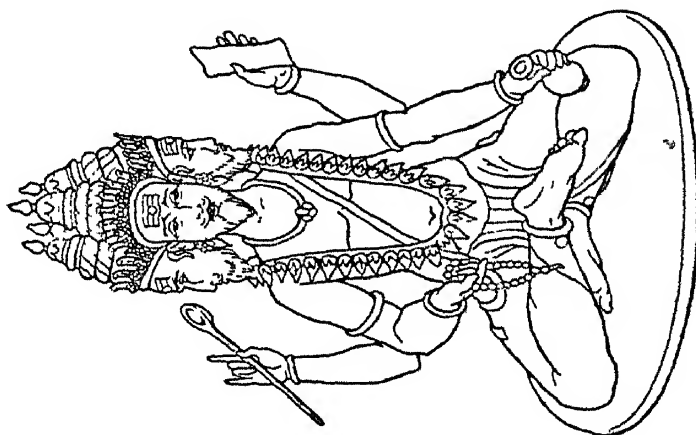
The Aryans in India—The Life of Buddha—The Teaching of Buddha—The Spread of Buddhism—Confucius and Lao-tse.

I. THE ARYANS IN INDIA

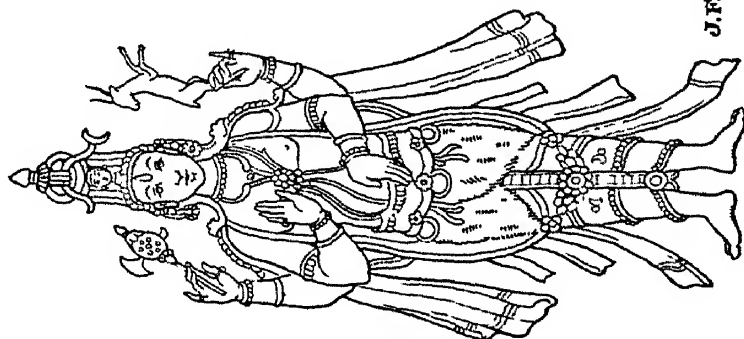
The fair-white people who travelled south-eastwards into India soon lost touch with the other Aryans farther north and west. They developed their own special sort of civilisation, combining the customs of the fair-whites with those of the dark-skinned Dravidians they had conquered. In the warm climate of India animal food and fermented drinks were unhealthy, and people had to become vegetarians. Their food was easy to grow, clothing and housing could be very simple, and they were protected from further invasion by the mountains and the sea; their lives were easy and peaceful. The people of India have for a long time been divided into different *castes*, classes that never inter-marry and have little to do with one another. The laborious work of the land was done by the lower classes, and the Aryan invaders became aristocratic higher castes who governed and amused themselves by hunting. The villages were ruled by chiefs or by councils of elders, cities and stretches of country by noble *rajahs* and *maharajahs*. The religion of the land was *Brahminism*, worshipping strange half-human gods represented by great idols, and served by a special caste of priests, the Brahmins.



Vishnu



Brahma



Shiva

J.F.H

THE CHIEF GODS OF BRAHMINISM

2. THE LIFE OF BUDDHA

Siddhattha Gautama was born in the sixth century B.C. in a small village near Benares. He belonged to one of the noble fair-white families, the governors of a tiny State. He had everything that should make life pleasant, he was married to a beautiful wife and had a new-born baby son, and yet he grew more and more unhappy. It seemed to him that his life, and the life of all other men, was without purpose and unsafe and full of sorrow and suffering. So distressed did he feel at the evils of the world that he resolved to leave his home and family and his possessions and to spend his life in seeking wisdom. Dressing in the rags of a beggar, and taking nothing else with him, he went off into the mountains to join a number of hermits who also were devoting their lives in trying to find the truth. He learned all that they were able to teach him, and still remained dissatisfied. The holy men of India believed that to fast and do without sleep and torture themselves would help them to discover truth, and so Gautama fasted and did without sleep and tortured himself terribly. So hard a life did he lead that his fame spread throughout the land "like the sound of a great bell hung in the canopy of the skies." Yet even these hardships failed to help him to find wisdom or happiness, and at last he saw that they were useless and refused to go on with them. His five followers were horrified and forsook him, and he was left quite alone, still striving to discover the truth.

Then, one day, as he was sitting under a great Bo tree, it seemed to him that he had succeeded: at last he could see the truth of life plainly. He sat thinking deeply all day and all night, then set out to give the world the wisdom he had discovered. With some diffi-

culty he persuaded his old companions to listen to him, and after five days of discussion he convinced them that he was right. Soon they thought his teaching so wonderful that they believed him to be the *Buddha*, a miraculous more-than-human being who was Wisdom itself appearing on earth in the form of a man. (But Gautama himself never claimed to be anything more than an ordinary man.) He and his disciples set up a school at Benares, teaching all those who would listen to them; Buddha devoted the rest of his life to expounding the wisdom that had come to him, and after his death his disciples spread his teaching over the land.

3. THE TEACHING OF BUDDHA

Buddha taught that all the evils of life are caused by our selfishness. It takes three forms: greed and the desire for comfort and luxury; the wish for wealth and power; and the longing to be immortal. If men could overcome these self-seeking desires, they would obtain what Buddha called *Nirvana*, peace and contentment in their minds. To do this they must follow the *Noble Eightfold Path*; they must have Right Beliefs, Right Aims (to help others and seek justice); Right Speech, Right Actions, Right Livelihood (an honest and useful way of making a living), Right Endeavour (taking trouble and not thinking that being careless does not matter when one means well), Right Mindfulness (never to slip back into selfish feelings), and Right Meditation and religious worship. He had five commandments for his followers, forbidding them to destroy life, to steal, to tell lies, or to drink intoxicants, and insisting that they lived clean lives; and there were further rules for those of his followers who went into monasteries to spend their lives in religious meditation.



(By courtesy of Lusac & Co)

A STATUE OF BUDDHA

[Facing page 82]

His teachings were very easy to misunderstand; moreover, as writing had not yet been discovered, they had to be kept in people's memories and handed on by word of mouth. When Buddha was dead, they tended to be mixed up with strange magical ideas, and he was worshipped as a sort of god. Still, enough of his teaching remained to inspire multitudes of followers to lead peaceful and unselfish lives.

4. THE SPREAD OF BUDDHISM

About 300 B.C. much of Northern India was conquered by a king Chandragupta, who supported the Buddhists because he thought that their teaching would help him to keep the Brahmin priests from getting too much power. His son Asoka (264 B.C.) had intended to continue his father's conquests till he was master of all India, but he was so distressed by the horrors of war that he made up his mind to give up fighting and to spend his life in spreading the Buddhist religion. For twenty-eight years he ruled peacefully, doing all in his power for the good of his people, and sending Buddhist missionaries to spread their religion even so far afield as Egypt.

After the death of Asoka the Brahmins became the most powerful religious group in India, and succeeded in driving Buddhism almost completely from the country. Yet it spread abroad into China, Tibet, Siam, Burma and Japan, while even in India the Brahmins and their followers were rendered more gentle and charitable by its teaching.

5. CONFUCIUS AND LAO-TSE

In the same century as Buddha there lived two Chinese teachers, Confucius and Lao-tse. Like

Buddha, Lao-tse, whose teachings are very difficult to understand, seems to have taught that men should care little for pleasure and power and that they should



CHINESE GODDESS

lead peaceful, simple lives. The Chinese religion of *Taoism* has mixed his teachings with curious magical ideas and customs. Confucius tried to make life safe, orderly, and pleasant by giving people rules, worked out very carefully and fully, of self-control and conduct, so that they would know how to behave on all sorts of occasions. To western people, this seems a strange idea of religion, but it succeeded in giving the Chinese a great sense of polite behaviour and self-restraint; and his teaching, with the unselfishness taught by Lao-tse and Buddha, has had a great effect

on the peoples of the East, enabling vast nations to live for long periods in peace and toleration.

CHAPTER X

GREECE, PERSIA, AND MACEDONIA

The Greeks—Political Differences among the Greeks—The Persian Empire—The War of the Greeks and Persians—The Peloponnesian Wars—The Rise of Macedonia—Alexander the Great.

I. THE GREEKS

About 1000 B.C. a number of the tribes of the fair-white people who were invading Europe journeyed south-westwards into the Balkan Peninsula. The *Macedonians* and *Thracians* settled in its northern part; the *Phrygians* crossed eastwards into Asia Minor; and the *Greeks*, as they are now called, travelled right down into the Peninsula. Some of the Greeks also crossed the sea to the islands south and east, and formed colonies on the shores of the Black Sea, in Italy, and along the north coast of the Mediterranean as far westwards as Marseilles.

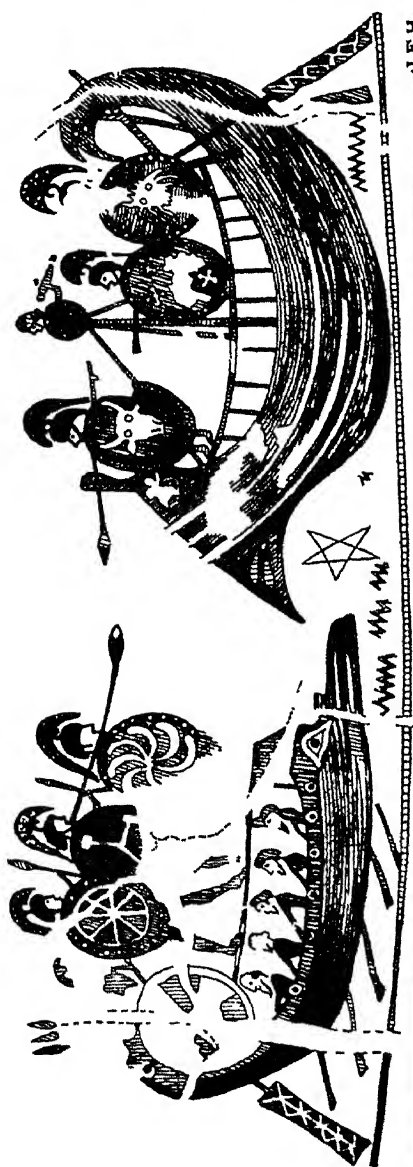
The various Greek tribes were all composed of the same sort of people, and they knew it. They called themselves the *Hellenes* and regarded themselves as being distinct from the non-Greek nations, whom they called "barbarians." They all spoke the same sort of language and learned to use the same sort of writing, and their poets recited the same heroic legends of the victories of their ancestors over the people of Troy. They all held the same religious beliefs; and leagues of neighbouring towns would unite to maintain their holy places and the roads leading to them, to protect the pilgrims, to make rules regulating wars between

the tribes, and to put down piracy. All Greeks could, moreover, take part in the *Olympic Games*, contests held

every four years in boxing, wrestling, quoit and javelin throwing, foot, horse and chariot racing.

2. POLITICAL DIFFERENCES AMONG THE GREEKS

The invading Greeks conquered and destroyed the civilisation of the Cretans, and built up a new Greek civilisation out of its ruins. It began as a number of city-states; but, unlike the older civilisations, these states never merged into one united nation under a central government. The cities were separated by mountain ranges or by arms of the sea; and they remained independent, ruling over small states whose area was less than that of an English county, and whose population seldom exceeded fifty thousand. Sometimes, indeed, a powerful city would force some of the



J.F.H.

From a painted vase, about 550 B.C.

An early Greek sea-fight.

others to accept its leadership, or a group of adjacent states would form a league, but such groups were not

permanent, and their cities never united into a nation. Usually, the Greek cities had little to do with one another, and there was much jealousy and rivalry between them.

As was usual among the Aryan peoples, the Greeks were at first ruled by their noble families and by kings who were leaders among them. In some states the nobles grew increasingly rich and powerful and the commoners had very little share in the government; these states were *aristocratic* ("ruled by the nobility"). In others, as town life developed and trade increased, power came into the hands of rich families who were not of the nobler classes; these towns were *oligarchies* ("governed by a few"). In some of the towns a leader of the discontented common people would head a revolution and make himself governor—he was known as a *tyrant* to distinguish him from a king, who reigned by right of birth, and his country was *autocratically* ruled.

Sometimes, however, the farmers and town-workers were able to get the government of their states into their own hands and form *democracies* ("governed by the people"). Even the most democratic Greek cities were, however, very different from the democracies of to-day. All the citizens, and not merely a few families, had a voice in running the state's affairs, but the citizens themselves were only a minority of the people: slaves, freed slaves, strangers from other states, and of course, women and children, had no voice in the government at all, but merely did as they were told. Government was carried on, not through elected representatives, but by the vote of public assemblies of all the citizens; public officials were often chosen by casting lots.

Foremost among the Greek cities were two rivals,

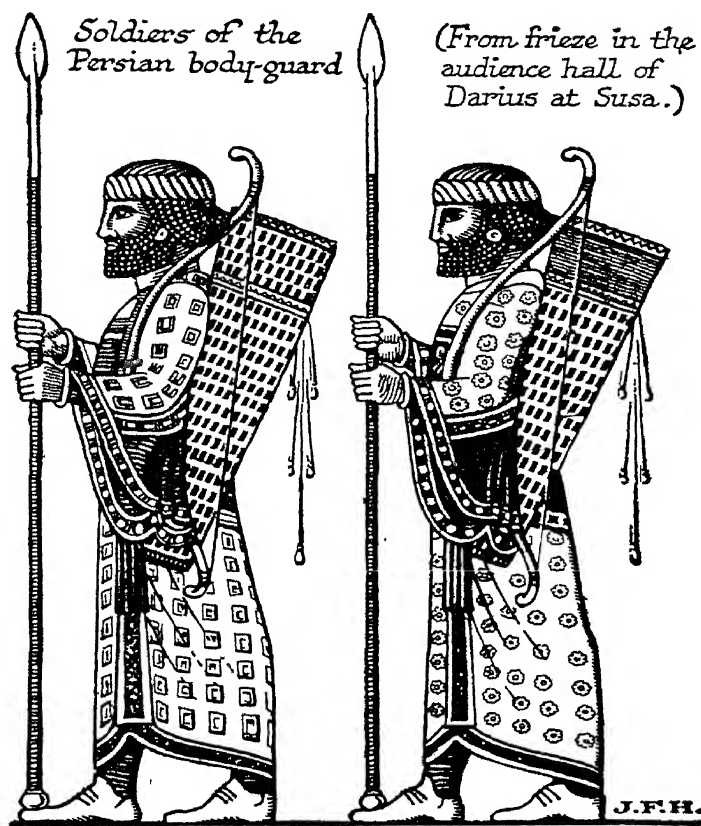
Athens and Sparta. The Spartans were a fierce, war-like people, who cared nothing for art or science or trade, and who devoted their lives to military training, suffering extraordinary hardships and discomfort so as to make themselves fierce and fit for war, and treating their slaves with great cruelty and meanness. By a series of conquests they became masters of almost a third of the *Peloponnesus* (the peninsula that forms the south of Greece), forcing its cities into an alliance under their leadership. Sparta was aristocratic, headed by two kings of different families. Athens, on the other hand, was a trading and manufacturing democracy, exchanging the goods produced in its slave-run factories and workshops for grain from overseas; its people valued the refinements of life, and regarded knowledge and beauty as more valuable than military discipline. The Athenians formed a league with the other cities around, combining to suppress piracy and to live under the same law, but otherwise leaving its towns independent.

3. THE PERSIAN EMPIRE

The Median and Persian conquerors of Mesopotamia ruled the largest empire the world had known. The Persian king, Cyrus, had taken Babylon (538 B.C.), his son Cambyses conquered Egypt, and King Darius, a Mede, ruled from Asia Minor to West India and from Egypt to central Asia. This great empire was efficiently governed, its districts being linked by paved "arterial roads" with posts where horses were always ready to carry the royal commands. Except that they had to pay tribute to Darius and to live in peace with one another, the governors of the different regions had great freedom to run the affairs of their

own districts. Here, of course, there was no question of democracy; the government was a purely autocratic one.

Darius was anxious to extend his empire farther west into Europe. He led his army against the



Scythians, the uncivilised nomads west of the Black Sea, but his foot soldiers were no match for their active horsemen, and he was forced to retreat. He was able, however, to master Thrace and Macedonia, south of the Danube, and afterwards to conquer the Greek islands by means of ships supplied by the Phoenicians.

4. THE WAR OF THE GREEKS AND PERSIANS

In 490 B.C. the Persian army invaded Greece, landing at Marathon, near Athens. In their dire need, the

Athenians sent for help to their rivals the Spartans, beseeching them not to let a city of the Hellenes be enslaved by the barbarians; and the Spartans generously forgot their old quarrel and sent an army to their aid. (The endurance of the runner who carried the message to Sparta is commemorated by the term Marathon race.) Before help arrived, however, the Athenians had already repulsed the Persian invaders.

The second Persian attack on Greece was made by Darius' son, Xerxes, in 480 B.C. His immense army crossed the Dardanelles and marched southwards into Greece, while his fleet sailed around the shore with supplies. In face of this common peril, Athenians and Spartans rallied to the defence of their land, fighting side by side and holding up the invader in the pass of Thermopylæ. Even when



as portrayed by a Greek artist.....

Scythians ..

the Persians outflanked them and the bulk of the Greeks had to retreat, a rearguard, under the Spartan leader Leonidas, stayed to defend the pass; before they were wiped out, this band of 1,400 men inflicted heavy losses on the Persians, enabling their comrades to retire in safety, and thrilling all Greece with the story of their heroism and self-sacrifice. The immense army of invaders pressed on, conquering Greece north of the Isthmus of Corinth, destroying and burning Athens, and forcing its citizens to seek refuge in the islands nearby. Then the huge Persian Fleet attacked the shipping in the Bay of Salamis; and to the surprise of Persians and Greeks alike, it was defeated by the Greeks and almost completely destroyed. His fleet lost, Xerxes had to retreat to Persia; part of his army remained in northern Greece, but in the next year the rest of his forces were defeated at the battles of Platæa and Mycale. The Persian invaders were

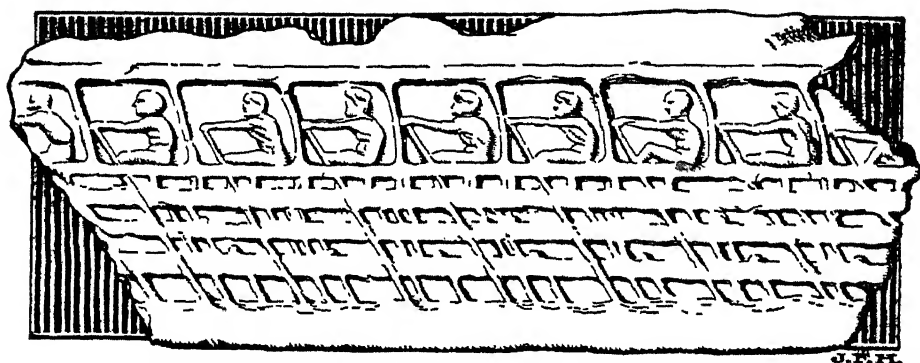


Monument of Athenian foot-soldier, found near Marathon.

finally driven out of Europe and most of the Greek cities in Asia obtained their freedom. Afterwards the Persian Empire became weakened by rebellions and conflicts among its rulers, and lost its former power.

5. THE PELOPONNESIAN WAR

For a time there was peace and prosperity in Greece, Athens especially flourishing under its ruler Pericles. After about forty years, however, as the memory of their comradeship in battle faded, the old rivalry



Rowers in an Athenian warship, about 400 B.C. (Fragment of relief found on the Acropolis)

between Athens and Sparta broke out again. Soon, in 431 B.C., began a long and wasteful struggle between the cities of Greece, the *Peloponnesian War*. At first Athens was victorious, then Sparta, then another city, Thebes, then Athens again. The different combatants accepted help from Persia against their fellow Greeks; when victorious they treated their conquered enemies with great cruelty and injustice; their plans of battle were often muddled, and many of their leaders were incompetent or treacherous. When the war came to an end, in 404 B.C., all the cities were exhausted, and the great days of Greece were departed.

6. THE RISE OF MACEDONIA

While the Greeks were still quarrelling among themselves, another nation of similar race, united under a strong ruler, was growing in power. King Philip (359 B.C.) transformed Macedonia from a little peasant country, without a seaport or a large city, into a powerful military state. He organised a very efficient army (his horsemen were trained to charge in a massed body instead of fighting separately, and his

foot-soldiers were armed with longer weapons so that they could mass in a solid *phalanx* composed of row after row of spearmen), and used it, first to extend his rule northwards and eastwards, and then to make himself master of the Greek



Philip of Macedon

states. After his victory over the Athenian allies at the battle of Chæronea (338 B.C.) he was recognised by the Greeks as their captain-general for a united attack on Persia. He had sent his advance guards into Asia when, in 336 B.C., he was assassinated.

7. ALEXANDER THE GREAT

His son Alexander continued his plan. Young as he was—he was only twenty—he had been carefully

trained by Philip and educated by the great Greek thinker, Aristotle. Alexander first raided the Scythian nomads beyond the Danube, then destroyed the Greek city of Thebes, which had revolted against his rule, and sold its thirty thousand inhabitants into slavery. Then he invaded Asia, marching southwards along the Mediterranean coast and capturing the Persian seaports, and defeating the Persian king, Darius III, at the battle of Issus (333 B.C.). After long and bitter sieges he destroyed the ports of Tyre and Gaza, and killed and enslaved their people. Soon he made his way to Egypt, where the people accepted him willingly as their conqueror and where the priests hailed him as the son of the great god, Ammon-Ra.

In 331 B.C. Alexander returned into Asia, marched inland into Mesopotamia, and defeated the massed forces of King Darius at the battle of Arbela, not far from the ruins of Nineveh. After his pursuit of Darius, who was treacherously slain by his own officers while attempting to escape, Alexander spent seven years marching with his army through the lands between Mesopotamia and India. He had travelled from the south of the Caspian Sea east and north into the mountains of Turkestan, and down into India by the Khyber Pass, when his soldiers revolted and he was forced to return to his headquarters at Susa. He had defeated many armies, destroyed old cities and founded new ones, and united all the lands from Greece and Egypt into a mighty empire under his rule. He had conquered many peoples, not only the dark-white civilisation, but a host of nomadic tribes, possibly of fair-white race, who were slowly moving south-westwards from Central Asia.

In 323 B.C., at the age of thirty-three, Alexander died of a fever, and his empire broke up into three

large states ruled by his captains, and a confusion of small kingdoms. For a time Macedonia and Greece were united under Antigonos, then the district was divided into a number of small states and was raided by a horde of fair-white nomads, the Gauls, from the north-west. The greater part of the old Persian empire was governed by Seleucus; its eastern parts were raided from the north-east by the Bactrians and Parthians, who separated its civilisation from that of



Alexander the Great

(silver coin of Lysimachus, 321-281 B.C.)

India. Egypt adopted Ptolemy as its Pharaoh (he established his capital at Alexandria, a city that Alexander had founded at the mouth of the Nile), and remained safe from further conquest until it became part of the Roman Empire.

CHAPTER XI

THE GREAT THINKERS OF GREECE

The Age of Pericles—Socrates—Plato—Aristotle—Greek Science—Greek Literature and Drama—Greek Art—Greek Religion—The Great Museum at Alexandria—Religion at Alexandria—The Importance of Greek Thought

I. THE AGE OF PERICLES

The peace that followed the defeat of the Persians was a time of great splendour for Athens. Large sums of money had been subscribed by its allies to pay for the expenses of the war; and Pericles, the chief statesman of Athens, used this to rebuild and beautify the city after its destruction by the Persians. Many magnificent buildings were erected, and the trade and power of the town were greatly extended. Pericles was also a thinker, anxious to increase the knowledge and wisdom of his people, and he gathered around him not only architects and sculptors, but poets, artists, historians, scientific workers, and, especially, orators and teachers. Athens became a centre of art and learning such as had never been known before. Even when, after a time, the common people had turned against Pericles and his "high-brow" friends, and amid all the troubles of the Peloponnesian War, study and thought still prevailed in the city.

In the Greek democracies, which were ruled by councils of citizens, ability to speak well and convincingly in public was, naturally, very important. A class of teachers appeared, the *Sophists* ("wise men") who instructed young men in writing and

oratory and argument. They also discussed scientific and religious questions, and tried to give their followers correct ideas of life.

2. SOCRATES

The greatest of Greek thinkers was Socrates (born 468 B.C.). He devoted his life to the search for wisdom, and tried, by questioning the Sophists and any others who would listen to him, to get people to think out their beliefs more clearly, so as to come to a knowledge of what is true and right. He believed, and taught his followers, that the only true goodness is wisdom and real knowledge. Many of his pupils were greatly helped by his teaching and became good men and clear thinkers; but others got so muddled by his everlasting questioning that they did not know what to believe, and became selfish. Socrates was at last accused of "corrupting" the minds of the young people of Athens, and of speaking against the gods, and was sentenced to death (399 B.C.). He refused to escape from the city, because he thought that a man should obey the laws, and died with great courage and dignity. After his death the real fineness of his character and teaching was recognised, and inspired many other thinkers to continue his work.

3. PLATO

Foremost among Socrates' followers was Plato (427 to 347 B.C.), who wrote down his master's teaching and carried it on himself. Plato was not merely interested in seeking for wisdom, but tried to think out methods of applying it to men's lives. One of his greatest books, the *Republic*, considered the best government of a city-state, so as to make it a place of

wisdom, courage, temperance, and justice. Like those of Socrates, his teachings helped to clear up people's minds, so that they could think clearly and seek for wisdom and goodness.

4. ARISTOTLE

Plato's pupil, Aristotle (384-322 B.C.) was not so much concerned in thinking about truth and justice as they should be, as in trying to understand the world as it is. He studied almost everything, from plants and animals to the different kinds of government, and wrote books that were in use for hundreds of years after his death. He could see that to improve things we must first learn what they are like now. The generous help he got from his old pupil, Alexander the Great, enabled him to carry out his work on a very large scale, and to employ a large number of assistants and collectors.

5. GREEK SCIENCE

Socrates and Plato were *philosophers* ("lovers of wisdom"); Aristotle was also a *scientist* ("a student of nature"). The Greeks had taken over the knowledge acquired by the Babylonians and Egyptians, and had increased it greatly. Their best work was done in mathematics and astronomy: Thales studied the movements of the stars and declared that they were not due to the whims of "the gods," but to fixed laws of nature, Anaxagoras believed that the sun and moon were huge globes, Pythagoras and his pupils discovered that the earth is a moving sphere, and Meton devised an improved way of reckoning the calendar. Advances were also made in medicine; even the King of Persia employed a Greek physician.

Knowledge of nature did not, however, increase as much as might be expected, partly because the Greek thinkers were more interested in ideas than in real things and partly because they thought it beneath the dignity of philosophers to work with metals and glass, like mere craftsmen and slaves, and so they were unable to make apparatus for carrying out scientific experiments.

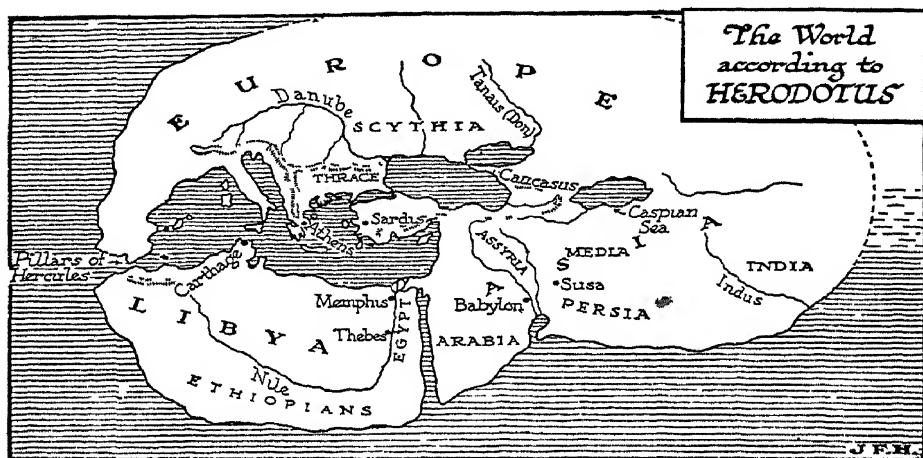
6. GREEK LITERATURE AND DRAMA

The Greeks used the alphabet devised by the Phœnicians and improved it greatly, making it more complete and serviceable. Homer's *Iliad* and *Odyssey* were committed to writing about 700 B.C. Other early poems were two epics by Hesiod (eighth century B.C.), one describing the hardships of the farmer's life and one narrating the legends of the Greek gods. There were also many shorter verses, and songs for singing to the music of the flute and lyre.

Greek drama began with the yearly celebration of the wine-god Dionysus, at which choruses were sung or recited. Then a leader would recite alone, and the chorus would answer him; later a second reciter was introduced, and then a third; the subjects had less to do with the gods and became more general, and thus the religious celebration turned into a play, with actors talking together and a chorus describing what was happening off-stage, and explaining what was to be learned from the events shown. The three chief writers of serious plays (*tragedies*) were Æschylus, who celebrated the defeat of the Persians; Sophocles, who exalted the old Greek religion; and Euripides, whose tragedies show the growing doubt that was being felt about the gods' existence. The great composer of

humorous plays (*comedies*) was Aristophanes, who disliked such modern ideas and wrote very amusing pieces making fun of them and abusing advanced thinkers like Euripides and Socrates.

Prose began with serious writings on history and philosophy. The "father of history" was Herodotus, who wrote an interesting description of the lands round



Greece, and an account of the Persian war; Thucydides told the story of the Peloponnesian conflict; Xenophon described the "retreat of the ten thousand" soldiers he had led in an invasion of Persia, and Demosthenes composed the constitution of Athens. There were also political writings, records of speeches, and a large number of interesting and amusing stories.

7. GREEK ART

The earliest Greek buildings were made of bricks dried in the sun, and the earliest statues of wooden posts topped with roughly carved heads and covered with garments. When, however, the Greeks came in contact with the architecture of the Egyptians, they

built far more splendid temples of limestone, and even of marble, surrounding them with rows of graceful columns and decorating them with carved figures of the gods and worshippers. The Greek sculptors, who at first copied the stiff formal figures made by the Egyptians, soon learned to make a more effective art of carving statues that seemed natural and "living," statues whose beauty and freedom have never been surpassed. Similar progress was also made by the Greek painters, whose work is said to have been marvellously life-like. Their paintings have unfortunately all been lost, and we only know of their art through the decorations on their vases. Greek music, on the other hand, was very poor and ugly.

8. GREEK RELIGION

Like the other fair-white people, the Greeks imagined their gods as being like glorious immortal human beings, though they had also taken religious ideas from the dark-white people with whom they had come in contact. The gods were supposed to live in great splendour on Mount Olympus, and each was thought to be particularly interested in some special feature of nature or human life. The chief god was Zeus, ruler of the sky; Dionysus controlled the vine and Demeter the wheat; Poseidon ruled the sea; Pallas Athena was goddess of learning and also the special protector of Athens; there were other gods and goddesses for war, love, marriage, and so forth, and for the sun and moon. These beings were thought of as having many human defects of character; they did not demand righteousness from their worshippers like the God of the Hebrews.

The chief religious institutions of Greece were the

oracles, prophets or prophetesses, through whose mouths the gods were supposed to give advice to those who consulted them, to reveal the future, or to declare the divine will. The most important oracle, that of Apollo at Delphi, was a religious centre for the

*Athene
of the
Parthenon*



whole nation, and was even consulted by the non-Greek barbarians. The shrines and temples were served by priests, who acted merely as sacrificers and had little of the power of those of the earlier civilisations.

The strange beliefs and ceremonies the Greeks had adopted from the early inhabitants of the land formed a sort of magic that went on side by side with their religion. For example, scenes representing the powers of the nature gods Demeter and Dionysus

were acted, and those permitted to be present at these "mysteries" were supposed to receive immortal life.

As the Greeks became more civilised and educated they grew ashamed of the crude and faulty ideas of the gods set forth in the poems of Homer. Their great thinkers rejected such legends, and believed in the existence of one great Spirit, Who prevailed throughout the World, and Who could not be represented in the form of a man. One of the accusations against

Socrates was that he denied the gods of the Greeks; but he had the same sense of hearing the voice of God speaking within him as the Hebrew prophets.

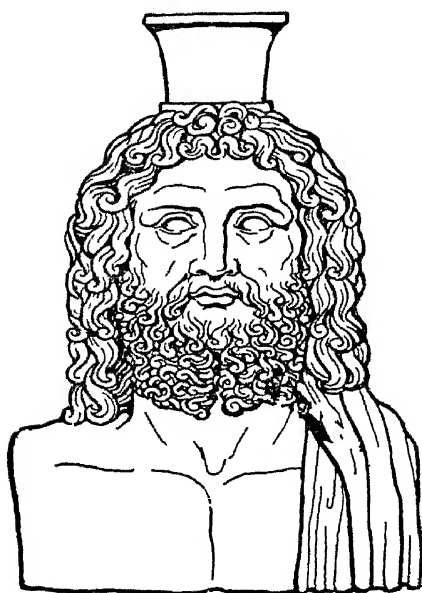
9. THE GREAT MUSEUM AT ALEXANDRIA

Ptolemy, who became ruler after the death of Alexander, carried on the scientific work of Aristotle by founding a great *Museum* at his capital, Alexandria, not merely a "museum" like those of to-day, but a college and library dedicated to the nine "Muses," the goddesses of learning. Here learned men from all countries, like Archimedes, a skilled inventor, of Syracuse in Sicily, came to study and write and teach. For a time it produced some splendid scientific work: Euclid compiled his books of geometry, Eratosthenes measured the size of the earth and got within fifty miles of the correct figures, Hipparchus mapped the stars and Hero constructed a tiny steam turbine. The museum also became famous throughout the world for the study and teaching of medicine and surgery.

The library at Alexandria was even greater and more successful than the college. It was intended to include copies of every book known; its catalogue, made by its first librarian, Callimachus, occupied a hundred and twenty volumes. Books were dictated to roomsful of copyists for sale outside the Museum, hundreds of copies being made at the time—it seems strange that the thinkers of Alexandria never tried to devise a method of printing. Greek became the common language of every educated man, so that even the Jews of the city had to have a Greek translation made of their Bible in order to be able to read it.

10. RELIGION AT ALEXANDRIA

After about a century the scientific work of the Museum ceased, and its learned men grew more intent on studying the lore of the past than on discovering new things. Alexandria then became a centre for



Serapis

religious thought and worship. The gods of many different lands were compared and were found to be very much alike, and the thinkers of Alexandria thus came to the belief that there was only one God, who had been known by many different names in different nations. This great god, who was regarded as made up of all the other gods, was called Jupiter-Serapis, and he and his wife, the Egyptian goddess Isis, were worshipped with imposing ceremony in great temples

served by a large number of priests. But the Jews would not join in this worship; they remained faithful to their One God, and would have nothing to do with any of the "idols" of the Gentiles, or with all of them put together.

11. THE IMPORTANCE OF GREEK THOUGHT

Politically, the methods of the Greeks were important because they showed the possibility of a democracy—a large civilised city-state (not a mere

primitive village community) in which many citizens, and not merely a few rulers, were able to have a voice in the government and in public affairs. True, the Greek democracies had grave weaknesses: the ruling power was confined to a minority, and the citizens were narrowly opposed to any idea of sharing their privileges with the people of other towns. Moreover, they showed the failings to which democracies are always liable, for government to fall into the hands of an ignorant and narrow-minded mob, ready to change their opinions easily, to be swayed by *demagogues* (mere talkers who knew how to appeal to their prejudices or to arouse their passions) and to be suspicious of new ideas and punish them with banishment, prison or death. Yet, with all their faults, the Greek democracies compare favourably with the Greek aristocratic states and with the older civilisations ruled by autocratic monarchs.

The exploits of Philip and Alexander similarly show the possibilities of rule by a "strong man" who knows his own mind, and is able to command others. They also show its failings, for both these monarchs, though great and noble, were intemperate and unable to control themselves, and so the great work they had planned was brought to naught. Even when Alexander was dead, however, his memory still lived on as a mighty and wonderful conqueror; kings and emperors dreamed of copying him. There lived on also the idea that he had tried to carry out, of welding all the nations of the world into one great state, peacefully united under a central government.

The quiet thinking and teaching carried on by Socrates, Plato, and Aristotle were even more important than the political experiments of Greece and Macedonia. It is very hard for us to realise how new

their method was, and what a difference it has made to the life of men. We are used nowadays to discussing all sorts of subjects and to having things thought out, instead of simply "taking them for granted" or believing strange legends about them. Before the time of the Greek philosophers, people's thoughts were vague and dream-like; whereas they now set out to think clearly and definitely, and to be quite certain of the meanings of the words they used. Their ideas were much more modern than those of the people before them, and their work was necessary in order that knowledge should progress, and that the science and religion of later times should become possible.

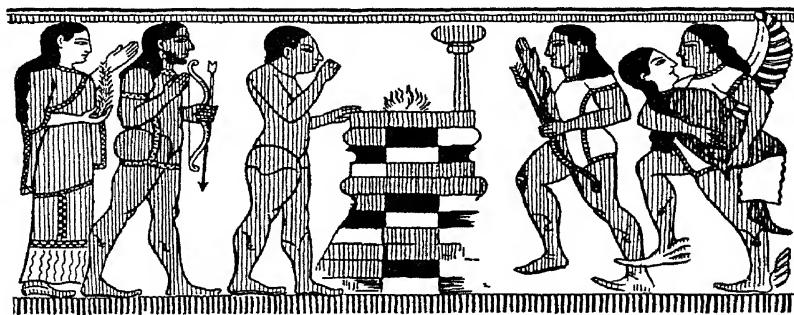
CHAPTER XII

THE ROMAN EMPIRE

The Beginning of Rome—The Government of Rome—Life in Early Rome—Carthage and the Punic Wars—The Decline of the Roman Republic—The Rise of the Professional Armies—Rome Becomes an Empire—Rome Under the Emperors—Science and Art in Rome—Roman Religion—The Collapse of the Empire—The Strength and Weakness of Rome.

I. THE BEGINNING OF ROME

Before 1200 B.C. Italy was a wild country of forest and marsh, thinly inhabited by folk of the dark-white Mediterranean race. The Aryan nomads who were moving into Europe advanced southwards into the peninsula; by 1000 B.C. they had occupied its north



Etruscan painting of a Ceremonial Burning of the Dead—

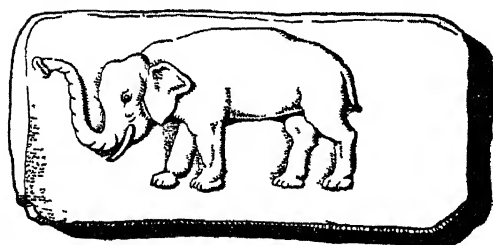
and centre, inter-marrying with the original inhabitants. Meantime colonists from Greece were forming settlements in South Italy and in Sicily. Some time later, before 750 B.C., the west coast was invaded by another dark-white people, akin to the folk of Crete, the *Etruscans*; they were more civilised than the other

inhabitants of the land, and were able to make themselves masters of all Italy north of the Tiber.

South of the river lived a group of tribes known as the *Latins*. They were a rough farming people, trading with the more advanced Etruscans at a ford across the stream. Traders assembled round the ford, settlements sprang up on the "seven hills" nearby, and grew into a town, and so the city of Rome came into existence, occupied by fair-white Latin people ruled by dark-white Etruscan kings.

The Romans expelled these kings in 510 B.C. (their revolt forms the subject of Macaulay's poems, *Lays of Ancient Rome*) and began a war with the Etruscans, which only ended when the latter lost their fleet in a conflict with the Greeks of Sicily and were raided from the north by another fair-white people, the *Gauls*. The Gauls not merely conquered the Etruscans, but took and burned all Rome, with the exception of its central fort; bought off by payment of a ransom (390 B.C.), they retired to the north of Italy.

The Romans now entered on a series of wars which made them masters of the other Latin tribes. By



COIN TO COMMEMORATE VICTORY
OVER PYRRHUS

290 B.C. they had conquered all central Italy, from the river Arno to beyond Naples. To the north were the Gauls, who, unable to break the line of the Roman defences, were moving eastwards into the Bal-

kans; to the south were the dominions of the Greeks. In Italy, as in Greece itself, the Greek city-states had remained independent of one another; but now, alarmed at the growth of the Roman power, they appealed for

help to Pyrrhus, King of Epirus, on the Balkan coast opposite their cities. Pyrrhus at first defeated the Romans; but when he went on to conquer the Greeks of Sicily, the people of Carthage, who did not want a country so near to them united under a strong king, allied themselves with Rome, and he was forced to retire to his own country. After his defeat Sicily was taken over by Carthage, while the Greek settlements in Italy were forced into alliance with the Romans, who thus ruled all Italy south of Gaul.

2. THE GOVERNMENT OF ROME

Like the Greeks and other Aryans, the people of Rome were divided into two classes, the aristocratic *patricians* and the commoners or *plebeians*; slaves, women and children, and outlanders were not citizens at all. The plebeians had very little share in the government; though they had a minor say in the annual elections of the chief governors, the *consuls*, who appointed the ruling body, the *Senate*, both con-



ROMAN HUNTING SCENE

suls and senators had to be chosen from among the patricians. For a time there was a struggle between the two classes, and gradually the commoners gained greater power and many new privileges. (On two occasions they threatened to leave Rome entirely and build a new city for themselves—a very effective form of super-strike.) They were allowed to elect their own officers, the *tribunes*, who could check the actions of the governors and protect the people from injustice, and

they were able to get the laws of Rome written down so that everybody might know them. As the power and trade of the city increased, moreover, the classes mixed, some of the plebeians becoming as rich as the patricians.

The Romans had none of the narrowness which had kept the cities of Greece separate and hostile, but allowed people of other towns to share in their Republic. Some of the Italian cities were treated as if they formed part of Rome, their people being made Roman citizens and allowed votes; others, though not at once admitted to full citizenship, were given self-government and allowed various privileges. Their people thus felt themselves to be Romans, sharing in the prosperity of the Republic and proud of its growing fame, instead of being its conquered and resentful subjects. To link the parts of the great nation, a fine system of high roads was introduced.

The weakness of the Roman method of government was that it never used the method of allowing elected representatives to speak for distant regions. When an Assembly of the citizens was called together, those of the outlying regions, who were unable to attend, lost their share in the government. Moreover, the method of conducting the Assemblies was very clumsy, and gave undue effect to the votes of the wealthy. Gradually power passed more and more out of the control of the Popular Assembly into that of the Senate, which had ceased to be limited to the patricians and had become a committee of the rich and powerful. The senators were at first men of experience and public spirit, and their rule saved Rome from the weakness of mob rule, but after a time they showed the usual tendency of an aristocracy, to use its powers for its own advantage instead of for that of the country.

3. LIFE IN EARLY ROME

Rome in its early days was a nation of free peasants and farmers, owning their cottages and land, growing corn, vines and olives, pasturing their cattle on the common grazing ground, and making their own clothes and necessities. In their towns, walled for protection in war, were the temples, the houses of the rich, and the shops of the craftsmen and traders. Town architecture was influenced by the Etruscans, who made much use of the arch, and who had given Rome a good system of drainage. Trade was at first carried out by barter, but later the Romans learned from the Greek merchants, whose ships visited their ports, to use money—first heavy blocks of copper stamped with the figures of oxen, then copper and silver coins. They also learned writing from the Greeks, making alterations in their alphabet and bringing it into its present form. Many Latin words were likewise variations of those used by the Greeks. During the war with Pyrrhus, the Romans were still more affected by contact with the Greek civilisation of the south, but nevertheless they remained for some time a very simple and backward people—the ambassadors from Carthage were amused at their poverty and the crudeness of their life.

The religion of the Romans was akin to that of the Greeks. They worshipped similar gods under different names: Zeus was Jupiter, Demeter was Ceres, Dionysus was Bacchus, and so on; Juno was goddess of women, while Vesta watched over the household and the hearth. The sayings of the oracle at Delphi, written in the *Sibylline Book*, were supposed to reveal the future. From the Etruscans the Romans had learned another method of trying to read the future,

by killing a sheep and looking for "omens" in its liver! The Roman religion had neither the call for righteousness of the Hebrew prophets, nor the imaginative legends of the Greeks; it was merely a matter of performing certain ceremonies in order that the gods might show favour in return. In art and science also Rome was far behind Greece.

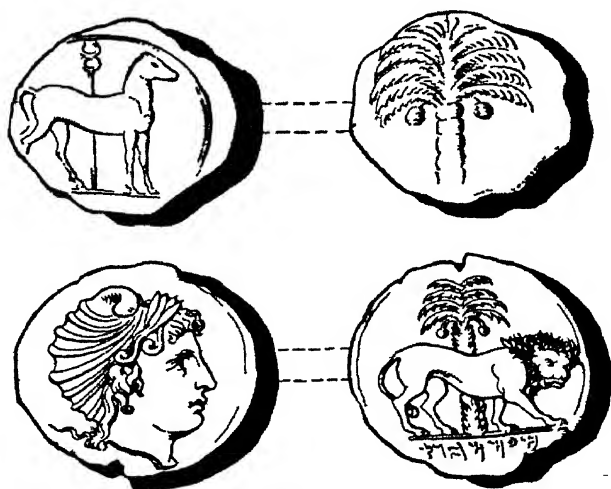
It was in warfare that the Romans chiefly excelled. Their soldiers were citizens, "embattled farmers," who fought for love of their country; they were not merely steadfast and brave, but firmly disciplined, and long experience had made them skilled in battle. The infantry were grouped, not in one solid *phalanx* like the Macedonian, but in smaller *maniples* of 120 men ranged in six ranks. The maniples were formed up side by side in three lines, those behind covering the spaces in the front line and being ready to advance to fill up any gaps that were made in it. This arrangement was easier to handle and more easily moved about than the great phalanx. Moreover, the Romans fought, not with long spears like those of Alexander, but with short swords—a much more effective weapon. In these early days the armies were commanded by the consuls, whose term of office might be extended till the end of the war.

4. CARTHAGE AND THE PUNIC WARS

Carthage, whose fleet had supported Rome against Pyrrhus, was a trading city founded on the north coast of Africa by the Phœnicians of Tyre. It had become the greatest maritime and trading centre of the world: it had colonies in Sicily, in Corsica and Sardinia and the Balearic islands, along the African coast from Egypt to beyond Gibraltar, and in southern Spain; its merchant vessels plied all over the Mediterranean

and out into the Atlantic, as far afield as the British Isles, and its fleet of huge galleys, some with five banks of oars, made it "mistress of the seas." It was a republic in which all the power was in the hands of a rich oligarchy; it ruled a slave empire whose people feared and hated their masters. Carthage itself was large and highly civilised, equal in its building and comforts to the towns of the Greeks. Its art was Eastern in type, and showed little trace of Greek influence.

Its religion was hard and cruel, demanding human sacrifices to the god Moloch. Its armies were brave and efficient, but they were formed, not of citizens fighting for their homes but of foreigners fighting for pay; the rulers could never trust the



Carthaginian coins.

troops, nor even their own Carthaginian generals.

The two cities, jealous of each other's trade and power, grew hostile. In 264 B.C. a band of pirates in Sicily, who were being suppressed by the Carthaginians, appealed to Rome, and the first *Punic* (Carthaginian) war broke out. At first it was fought on land, for the Romans had no navy. After four years, however, they had built a fleet and learned seamanship, even devising a new method of sea-fighting, by "boarding" their opponents by means of a hooked bridge, instead

of ramming them or crippling them by smashing their oars. The conflict dragged on till 241 B.C., when the Romans, themselves almost exhausted, destroyed the last ships of the Carthaginians and forced them to sue for peace, to abandon Sicily, and to pay a heavy fine.

The war was followed by civil troubles in both nations. In Carthage there were terrible mutinies of the soldiers, suppressed by frightful cruelty, while Rome was invaded by the Gauls, and only repulsed them with great difficulty. The people of the two nations were, moreover, filled with hate and a passion for revenge. The Romans broke their own treaty by seizing Corsica and Sardinia, and interfered with the Carthaginian colonies in Spain. In retaliation, the great Carthaginian general Hannibal invaded Italy from Spain by way of the Alps (218 B.C.). His army inflicted some heavy defeats on the forces of Rome, but it lacked the equipment necessary to take their cities, and never accomplished very much. This second Punic war was ended by a Roman invasion of Carthage; Hannibal was recalled to defend the town, and was defeated at the battle of Zama (202 B.C.). Carthage was now stripped of its colonies and almost all its navy, made to pay an immense ransom, and turned into a vassal state.

The Romans were not satisfied with their victory. Under the influence of a bitter and narrow-minded politician, Cato, they forced another quarrel on Carthage, besieged the city, and, after three years' fighting, destroyed it utterly, selling into slavery the small proportion of its people who survived (146 B.C.).

5. THE DECLINE OF THE ROMAN REPUBLIC

The struggle with Carthage had produced so much malice and hatred that the generous spirit formerly

shown by the Romans was destroyed. The lands they acquired were now treated, not as part of the Republic, with citizenship for their people, but as *estates* paying tribute and yielding profit to the patricians and rich plebeians of Rome. War captives were worked in gangs on their farms; and the free farmers of Italy, unable to compete with this slave-labour, were ruined. While they had been away at the war, they had fallen into debt; their farms were sold up and merged into large *villas* owned by the rich and also worked by slave-labour. Rome ceased to be a nation of citizen farmers and became a land of large slavish estates, worked for the benefit of a few rich owners, the real masters and rulers of the country.

The common people still had their votes, it is true, but the elections were so artfully managed for the benefit of the rulers that the votes were of little value. The real political power was in the hands of the Senate, which was now a council of landowners, politicians, and rich, and which cared little for the well-being of the common people.

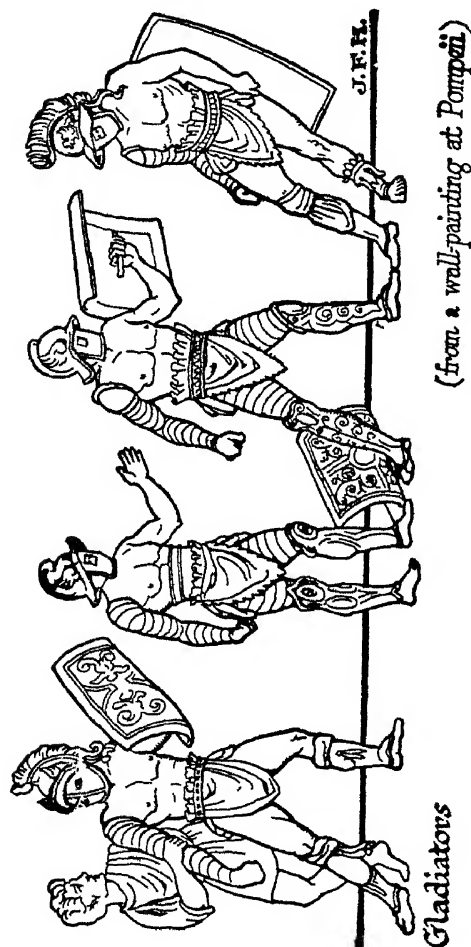
The increasing use of money added to the hardships of the people. Rome was never a manufacturing city, but it was becoming a great business and financial centre, where companies were formed to collect taxes from the people, to run large businesses, to lend money, and to act as bankers. Rents and prices were rising, rich profiteers were living in extravagant luxury, people were running into debt, numbers were sinking into hopeless poverty; deprived of their land, the bankrupt farmers were drifting into the towns. A growing mass of unemployed were kept from starvation by "doles" of food and by the bribes they received for their votes, and amused by "circuses," not merely chariot-races, but *gladiatorial shows*, in which soldiers

fought to the death with one another or with wild beasts.

Roman slavery was more brutal than that of Greece or ancient Babylon. War captives and the victims

bought from raiding pirates were branded with hot irons, herded in rough buildings like beasts, and driven, half starved, to toil under the whip in the fields. They could be killed or injured without the law interfering; indeed, the law decreed that before a slave could give evidence in the courts he had to be put to the torture.

Escaped slaves became highwaymen, robbing and slaying the country people and travellers. Sometimes, too, large numbers of slaves would revolt, being subdued only after years of fighting, and being punished with terrible cruelty. Sicily was for a time captured by revolted slaves, while the crater of



(from a wall-painting at Pompeii)

Gladiators

Vesuvius, then apparently extinct, became a stronghold for the followers of the slave leader Spartacus.

This degradation of the Roman people took place gradually, from the end of the Punic wars onward. Several attempts were made to stop it, and to restore

the ancient freedom of Rome, but they all failed. Democratic leaders, like the brothers Tiberius and Caius Gracchus, who tried to break up the slave estates and to restore the free farmers, were killed in riots organised by the Senate; and demagogues, who cared nothing for the people, tried to win their support only to gain power for themselves. A civil war, lasting for two years, which broke out between the Senate of Rome and the revolting states of central and southern Italy, led only to further slaughter and cruelty, without helping the people.

6. THE RISE OF THE PROFESSIONAL ARMIES

The old method of "calling up" citizen farmers to fight, well though it had worked for wars in Italy, was not suited to campaigns fought beyond the sea. In order to colonise Spain, after the second Punic war, it was found necessary to enlist soldiers for long periods, to pay them, and to give them a share of whatever loot was going. The professional armies thus formed were very efficient, and by their aid the power of Rome was extended far and wide. The coast lands of the Mediterranean were conquered, while Egypt came voluntarily under Roman protection. While the citizens of Italy were so harshly treated, subjugated peoples far away naturally fared even worse; the conquered *provinces* were ruled by governors who cared nothing for their welfare and who merely used their position to extort wealth, as did the *publicans* appointed to collect the taxes. The money thus obtained went to Rome, where it was squandered in luxury and in wild financial schemes.

A war against Jugurtha of Numidia (the district around Carthage), who fought by bribing the generals sent against him, was so mismanaged that the people

revolted, and sent their own leader, Marius, to the front. Marius abolished the old rule that the Roman soldiers must be farmers; he raised an army of poor men, trained and paid them well, and used them to defeat first Jugurtha and then the nomad Germans, who were raiding Italy from the north (102 B.C.). By the aid of his armies he maintained his position as consul, and was only expelled when the Senate chose another general, Sulla, to use *his* troops against him (82 B.C.). Rome was now ruled, neither by the people nor by the Senate, but by any general who could get the support of the army, and whose triumph was often marked by a massacre of his adversaries and their supporters.

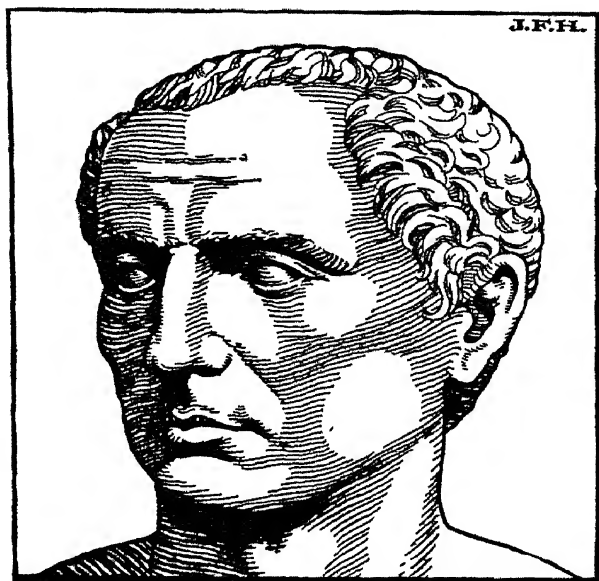
7. ROME BECOMES AN EMPIRE

Rome had neglected to control the seas, and the Mediterranean was infested with pirates, plundering, kidnapping, destroying, and even intercepting the Roman food supplies. Pompey, who had won distinction in Spain, was given command of the fleets by the Popular Assembly (67 B.C.). He destroyed the pirates and their docks and obtained credit for a successful war in the East, which added Syria and Judea to the Roman possessions. Then another general, Julius Cæsar, acquired great fame by conquering Gaul (now France) and raiding Britain (55 B.C.). After uniting for a time to rule Rome, the two leaders fought for its mastery. Cæsar was victorious, and became Dictator for life. He was thus practically a king, holding supreme power in the state, introducing valuable reforms in the government, and planning others. After one year's rule he was murdered (44 B.C.) by a group of his own friends, who feared that his triumph meant the end of Roman freedom—

perhaps through his friendship with Cleopatra who, as Queen of Egypt, was supposed to be a goddess, he had declared himself to be a god; and it seemed as if he were trying to be an autocratic king.

The murderers, who wished to continue the Republic, were conquered by three rulers, Lepidus, Cæsar's friend Mark Antony, and his adopted heir young Octavian. Rome was divided between them; then Octavian overthrew the others and, at twenty-eight,

became master of the whole Empire (30 B.C.). He wished neither to be worshipped as a god nor honoured as a king; he gave the Republic back to the control of the Senate and the Popular Assembly. In return, the Senate made him the leading citizen of Rome, with the titles of *Princeps* ("foremost"), *Augustus* ("honourable") and *Imperator* ("commander"). He was not *called* a king, and claimed to rule only as an official side by side with the Senate; yet all the power was in his hands, he was regarded as a king by the Eastern peoples, and he was in fact a king in everything but name. The Republic had failed;



JVLIVS CÆSAR

(from the Naples bust)

Rome had become like the earlier civilisations, an autocratically ruled Empire.

8. ROME UNDER THE EMPERORS

Some of the emperors of Rome were appointed by their predecessors, others by the army. Many of them were strong and capable rulers, under whose guidance the Empire entered on a period of 200 years of peace and prosperity (30 B.C. to A.D. 170). The government of the provinces and the method of raising taxes were reformed, the cities were rebuilt very splendidly, trade flourished, and life became more refined. A code of laws was drawn up, fair and humane in spirit, and even the slaves were protected from extreme cruelty. Augustus Cæsar (Octavian) himself (died A.D. 14), Tiberius (A.D. 14-37), Vespasian (69-79), Hadrian (117-138) and Marcus Aurelius (161-180) were among the capable rulers. The later emperors were not related to Julius Cæsar; they used his name as a title, *Divus Cæsar* ("the Cæsar god") and insisted that their subjects should worship them by burning incense in their honour.

To defend the frontiers against the nomads outside the Empire, a large army was raised and efficiently trained. Especially under Trajan (98-117), new lands were conquered and added to the Empire—North Britain, west Germany, Dacia (north of the Danube) and regions in Mesopotamia. The Empire was now at its greatest, stretching from Scotland to Egypt and from Spain to the Caspian. Soon, however, some of these possessions were abandoned; parts of the frontier were defended by walls, and Rome itself was fortified. The great days of the Empire were coming to an end.

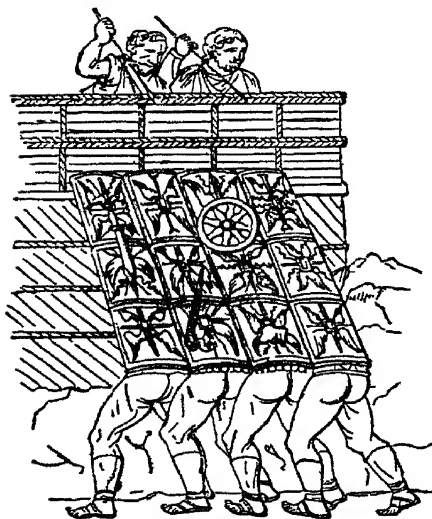
9. SCIENCE AND ART IN ROME

The Romans made little progress in pure science. They were a very "practical" people, and cared little about knowledge unless it was useful; they had none of the eager curiosity that made the Greeks study and observe. One Roman thinker deserves notice, Lucretius (first century B.C.), who wrote a long poem about nature and the history of man that in many respects foreshadowed the knowledge of to-day.

In two applied sciences, war and civil engineering, the Romans were unequalled. During the



ROMAN STANDARDS



ROMAN SOLDIERS

were unequalled. During the Punic wars they had learned to use the rear maniples of their line as a reserve to be moved to any part of the battle where it was needed, and to carry out such movements with great skill. All that failed the Roman army was its *men*: recruits could no longer be obtained from among the citizens, so nomads from the frontiers were enrolled, trained and disciplined, marched about the

Empire—and then allowed to go back to their own people, not only with military skill and experience, but with the glad tidings that Rome was weak and ready to be raided!

The Roman towns of the Empire were splendidly built, and even more magnificent were the ways that linked them—well-made roads with easy gradients, running straight across the lands and crossing the rivers by imposing bridges; some are in use even to-day. Equally excellent were their aqueducts, great canals supplying the town with water and running where necessary through tunnels or over tall arches of masonry.

Roman architecture made great use of cement, of domes and vaults, of arches, and of colonnades. In sculpture, especially in the statues of their rulers and rich men, in painting, and in mosaic and ornamental glass work, they also excelled. During the later days there was a great production of the artistic refinements of life. But much of the art of Rome was the work, not of the Romans themselves, but of Greek slaves.

Latin literature greatly resembled the Greek; its chief original form was the *satura*, rather like the modern “revue.” Plautus and Terence wrote Latin plays, Horace composed verses dealing with the life of the time, and Virgil wrote an epic, the *Æneid*, after the style of those of Homer, describing the founding of Rome by a wandering hero of Troy, Æneas, from whom Augustus Cæsar was descended. Latin prose was excellent and abundant. Greek literature also flourished under the Roman Empire: Polybius wrote a history of the Roman wars, Plutarch described the lives of the great men of Greece and Rome, and Lucian wrote some amusing “wonder yarns.”

10. ROMAN RELIGION

As an escape from the unhappiness of their lives, the Roman people had taken refuge in the idea of immortality. The worship of Jupiter-Serapis had spread to Rome from Alexandria, combining with the "mysteries" of the nature-gods. Another great religion was *Mithraism*, of fair-white origin, which worshipped a god of light, Mithra, represented as slaying a sacred bull. The better educated held a form of philosophy, *Stoicism*, that aimed at calmness of mind and indifference to pain and pleasure; it taught virtue and a sense of duty, but by our modern standards seems hard and unsympathetic.

11. THE COLLAPSE OF THE EMPIRE

The two centuries of peace were followed by a swift decay of the Roman civilisation. It had never been able to restore the free farmers; much of the land was worked by *coloni*, who, though not actually slaves, were forced to toil on their master's farms and lived amid great hardships. Crowds gathered in the towns, idling and demanding free "bread and circuses." Trade declined, prices rose, taxes, though heavy enough to press hardly even on the rich owners, were still not sufficient to maintain the army. The people became dull and hopeless and the population fell.

Meanwhile the people of China were increasing and spreading inland. The Mongolian nomads, the Huns, to its north-west were also multiplying; prevented by its Great Wall from raiding China, they were moving westwards, pushing before them a host of white nomadic tribes, who pressed with increasing force against the frontiers of the Roman Empire. The armies kept them at bay until about the third century

A.D., when their defences were broken. Within the next few hundred years the Empire was overrun with nomadic raiders, white or yellow or mixed. Its Eastern regions remained civilised, and formed the *Byzantine Empire* with its centre at Constantinople (Byzantium). The West, from Rome and Carthage to the British Isles, was conquered and ruled by barbaric tribes—Goths, Huns, Vandals, Lombards, Franks, Angles, and Saxons.

12. THE STRENGTH AND WEAKNESS OF ROME

The Greeks had been of the same race, religion, and tradition, yet they had never united. The Romans, on the other hand, had merged people of diverse origin and character into a single community. They had shown, for the first time in history, that a large nation could be formed by a democratic republic, governed not by a small ruling group, but by the people themselves. They had brought vast areas under one rule, and taken civilisation and law to the wilder parts of Europe. They left behind them the idea of a world-wide unity. Yet their Republic had not lasted; after a period of disorder it had become an autocratic empire that had perished, not only through the barbarian raids, but through its own weaknesses.

The failure of Rome was due partly to its poor system of elections, and to the lack of any means of educating its people and keeping them informed of public affairs, partly to the Roman contempt for science and original ideas. It was chiefly due, however, to the hardness and brutality of the Roman people—shown by their treatment of their conquered foes, whose towns were destroyed and whose peoples were enslaved; by their cruelty to their slaves, who could be worked to death or tortured or killed at the whim of their masters; by

the symbol of their rulers, the *fascēs* (rods) for beating and the axe for beheading; by their method of punishment, crucifixion; by their religion, which involved the slaughter of animals, and on one occasion (during the Gaulish raids after the first Punic war), even led to human sacrifice; and by their favourite amusement, the gladiatorial shows. It was their hard treatment of Carthage that led to the loss of Roman liberty; Rome after the Punic wars must have been a cruel place to live in. The nomad conquests destroyed its civilisation, and plunged Europe into the barbarism of the "Dark Ages." Yet even in those terrible times, it is doubtful whether life under the tyranny of the nomadic robber chiefs was harder than it had long been for the slaves and poor folk of Rome.

CHAPTER XIII

CHRISTIANITY

The Jews in the Time of Christ—The Teaching of Christ—The Importance of Christ's Teaching—Christ's Trial and Crucifixion—The Spread of Christianity—The Rise of the Catholic Church—The Work of the Monasteries—Early Christian Art and Literature.

I. THE JEWS IN THE TIME OF CHRIST

Since their return to Judea from the Captivity in Babylon, the lives of the Jews had been troublous. After suffering in the conflicts between Egypt and the Seleucid Empire, they had been conquered by the Romans. This subjection was intensely distressing to the Hebrews, to whom patriotism was part of their religion; they became hard and bitterly resentful to their "Gentile" masters, who naturally repaid their hatred by increased tyranny and dislike. They still believed that they were the chosen people of God, and that, though He was punishing them for their sins by allowing the Romans to conquer them, a time would come when the Messiah would appear, lead them to freedom, and restore the ancient glories of King David. They despised not only the Romans but all the other Gentile nations, with their idols and strange gods, and became passionately devoted to their religion, and intent on carrying out its rules very precisely. Outside Judea were other Jews; the Jewish religion and holy writings acted as a link to keep them together.

2. THE TEACHING OF CHRIST

Jesus of Nazareth was born about 4 B.C. At the age of thirty, after a pilgrimage into the wilderness to meditate and to struggle against temptation, He began His life's work as a teacher, gathering a group of twelve disciples. He, of course, taught the Jewish faith that there is only one God; but He also taught that God was the loving Father, not of the Jews only but of *all* men, Jew and Gentile alike. He preached the *Kingdom of Heaven*, to which all should seek admission by giving up their sins and selfishness and by doing what is right and devoting themselves to the service of God. One's country, and even one's family, were of no importance compared to the Kingdom, and rich and poor should be ready to give up all they had in its service, for in God's Kingdom all were to be as brothers.

Christ did not pay so much regard to the ceremonial rules of the Jews—indeed, He accused their leaders of giving too much attention to them and not thinking enough about truth and unselfishness. The only rule in the Kingdom of Heaven was to be *love*, love of God showing itself in love of one's neighbours—and in the Parable of the Good Samaritan He showed that one's neighbours are everybody. The old belief that it is right to be revengeful and to hate one's enemy, Christ declared to be wrong: His followers were to love their enemies and to return good for evil. They were to forgive those who had injured them, and go on forgiving them again and again. Instead of condemning the wickedness of others, they were to search for and overcome their own faults and failings. They were to aim at kindness and purity, not merely in act but in thought.

3. THE IMPORTANCE OF CHRIST'S TEACHING

Such teaching was badly needed to make the world a better place, and to enable its people to live together in peace and happiness. Great harm is caused, not by those who are evil, but by those who are really good and well-meaning, but who honestly think that their own group—nation, religion, class, or society—is better than any other, and that therefore it is right to harm others in order to help the group. Great harm is also caused by those who have been injured, or think they have been injured, by others, and who think they are justified in getting revenge. By declaring that all men are neighbours and brothers, because God is the Father of all, and by forbidding revenge and insisting on forgiveness, Christ has done more for the good of the world than any other teacher. The ideal of the Kingdom of Heaven has always inspired men to try in different ways to bring it about—indeed, we are still working for it, though maybe under some other name.

4. CHRIST'S TRIAL AND CRUCIFIXION

This teaching was very offensive to the Jewish religious leaders; it made their careful regard for the ceremonial rules seem unimportant. It was equally unattractive to the Romans, whose ideals of hardness and brutality were flatly opposed by this religion of universal love and forgiveness. Christ foresaw that His teaching would lead to His death, but nevertheless He continued to teach. He denounced the extreme Pharisees and Scribes as hypocrites, and even upset the tables of the traders and money-changers in the great Temple at Jerusalem, saying that they were making the House of God into a den of thieves.

At last the Jewish Council resolved to have Him put

to death. They arrested Him and reported Him to the Roman Governor as a blasphemer; then, when the Governor refused to take the charge seriously and tried to release Him, they denounced Him as a revolutionist who was planning a rebellion to free Judea from Roman rule. After a hurried bullying trial, He was condemned and crucified. Faithful to His own teaching of forgiveness, He prayed for the soldiers who were putting Him to death.

5. THE SPREAD OF CHRISTIANITY

Christ's followers have always believed that He possessed miraculous powers of healing the sick, and that after His crucifixion He rose again from the dead and ascended to Heaven. They hold that He was not an ordinary man at all, but God Himself (not merely a god, as the Pharaohs and Cæsars were supposed to have been, but *the One True God* of heaven and earth) Who had taken human form and come among men to save them from their sins, and Who sent His Spirit to guide them into goodness and truth. Inspired by this faith, the early Christians formed themselves into a society, the *Church*, and tried to live up to His teaching and to impart it to others; their good and unselfish lives induced many others to join them. One of the newcomers, St. Paul, travelled round the Mediterranean, preaching the Gospel, not only to the Jews, but to the Gentiles, and organising the believers into local Church groups. Soon Christianity, though only partially successful among the Jews at Palestine, was spreading all over the Roman Empire.

Like the Jews, the Christians insisted on the worship of the One God, and refused to have anything to do with other gods, or even to pretend to worship the Emperor by offering incense to him. The incense was

a sign of patriotism and good citizenship, and the refusal of the Christians to offer it brought them into terrible persecutions. Their faithfulness to their belief, even in the face of torture and death, roused respect for a religion that could inspire such heroism, and brought many others to join them. Instead of being destroyed, Christians multiplied rapidly, and at last it was seen that they were good and harmless people, and the persecutions were given up.

6. THE RISE OF THE CATHOLIC CHURCH

Unfortunately, differences among the Christians on various complicated religious questions aroused much hatred and bitterness. Yet the disputes themselves showed that the Church was anxious to have its teaching as true as possible, and made it educate its members so that they could understand their faith. Even amid all the differences, the teaching of Christ still inspired His followers to live righteously and to strive for the good of those around them.

The *Catholic* ("universal") Church, whose head was the *Pope* ("father"), the Bishop of Rome, became the chief Christian body; though hostile to *heretics* who would not accept its teaching, it united its members into a strong organisation and became politically powerful.

Constantine the Great, who became Emperor in A.D. 324, tried to use the unity that prevailed within the Catholic Church to support the Empire by making Christianity the state religion. He assembled a great Council of the Church leaders at Nicæa, near Constantinople, in order to make clear its teachings on the disputed questions (they will be found in the *Nicene Creed*). His work was continued by the Emperor Theodosius (379-395), who gave the Church many

important privileges, forbade the heretics to hold meetings, and destroyed the idols and heathen temples.

The Church continued to grow in numbers and influence, spreading not only through the Empire but among the wild barbarian tribes on its outskirts, and uniting people of every race into a great brotherhood. Through the teaching of St. Augustine, a leading Church thinker of about A.D. 400, there developed the belief that the Church was itself the Kingdom of Heaven on earth, so that the Pope was overlord of the nomad rulers and their people.

7. THE WORK OF THE MONASTERIES

Many of the early Christians adopted the custom, long known in the East, of leaving ordinary occupation to spend their lives in meditation, either alone as *hermits*, or as *monks* or *nuns* in communities (*monasteries* and *convents*). In the sixth century St. Benedict drew up a rule of life for the monasteries of which he was head: the monks were to take a vow of poverty, purity, and obedience to their superiors; they were not to exhaust themselves in excessive hardship, but were to work for the good of their fellow-men. This rule was afterwards imposed on all the monastic bodies of the Church, which became centres for educating and civilising the world, winning the respect of the savage nomad chiefs and making them more considerate of their people, and sending missionaries to take Christianity to distant regions. When the Roman Empire had collapsed under the nomad raids, the monasteries did much to save it from dropping altogether into barbarism. The monks collected and preserved the old writings and books, studied them and made new copies, spread knowledge and developed useful arts, helped the poor, accommodated

travellers, and taught the people. In many places they were almost all that was left of the old civilisation, and they formed centres from which a new civilisation could grow.

8. EARLY CHRISTIAN ART AND LITERATURE

The Christian religion soon produced its own literature. Its *Bible* (the Greek word for "book") which was regarded as *inspired* by God into the minds of its authors, was composed of the *Old Testament*, the collected sacred records of the Jews, and the *New Testament*, consisting of lives of Christ, letters to various Christian communities and other writings by the Apostles. Among the other writings of the early Christians were histories of the Church, lives of the Saints, and arguments against non-Christians and heretics.

Christian art aimed not so much at being beautiful as at illustrating the faith. The *catacombs*, underground tombs in which the Christians of Rome held their services, were decorated with pictures of sacred subjects. The *Byzantine Art* of the Eastern Empire was much more formal and less natural and life-like than that of the Greeks. Mosaic work and carved lattices took the place of statuary; paintings of human figures were made full-face and without much expression. Music was confined almost entirely to hymns and chants used in the Church services.



(By courtesy of Luzac & Co)

CHOSROES KING OF PERSIA

[Facing page 133

CHAPTER XIV

ASIA DURING THE FALL OF ROME

The Empires of the Near East—The Nomads of Central Asia—China.

I. THE EMPIRES OF THE NEAR EAST

Though in Western Europe civilisation was almost completely destroyed by the nomad invaders, it survived their attacks in the *Near East* (Eastern Europe and South-Western Asia). The Byzantine Empire, covering the Balkans, Asia Minor and Egypt, continued to prosper; its capital, Constantinople, was now the greatest city in the world. The Emperor Justinian (527-565) even tried to regain the old Roman Empire, conquering Northern Africa, most of Italy, and Southern Spain; but these regions were lost again after his death, Italy being over-run by another tribe of savage nomads, the Lombards. He did more permanent work in drawing up an excellent code of law, that served as a basis for the laws of more modern nations, in founding churches and universities, and in closing the schools of philosophy at Athens, that had flourished since the time of Plato.

Mesopotamia was now ruled by the Sassanid kings of the Persian Empire. Much as Constantine had tried to unify his Empire by making Christianity the state religion, so the first Sassanid king, Ardashir I, tried to unite Persia by means of *Zoroastrianism*, a religion based on the teachings of Zarathustra (about 1000 B.C.) that made great use of sacred fires and that

survives to-day among the Parsees. The Persian rulers warred against the Byzantine emperors for centuries without any definite result, except to destroy much of the civilisation of Asia Minor and Syria, and to leave these regions desolated and ruined. Egypt, though conquered by the Sassanids, was less injured than Eastern Asia.

2. THE NOMADS OF CENTRAL ASIA

The nomad Mongols of Central Asia, the *Turks* and *Tartars*, were still drifting westwards. As usual they raided the civilised lands, settling in Finland, Esthonia and Hungary on the borders of the western nations and in Turkestan, north of Persia. Most of the regions from the Danube to China was a nomad country, with towns growing up on the trade-routes. One race of Mongols, the *Ephthalites* or "White Huns," raided southwards into India; some of the Indian Rajput clans are said to be descended from them.

3. CHINA

The Chinese Empire suffered, in much the same way as Rome, from nomad raids and division into warring states under barbaric rulers, but its civilisation never collapsed entirely. The strife began about A.D. 200, but five hundred years later China was again united and prosperous. For the next three hundred years it was the most secure and civilised country in the world. Its empire, more vast than that of Rome at its greatest, stretched from the Pacific to the Caspian, and from the wilds of Northern Asia to the Himalayas.

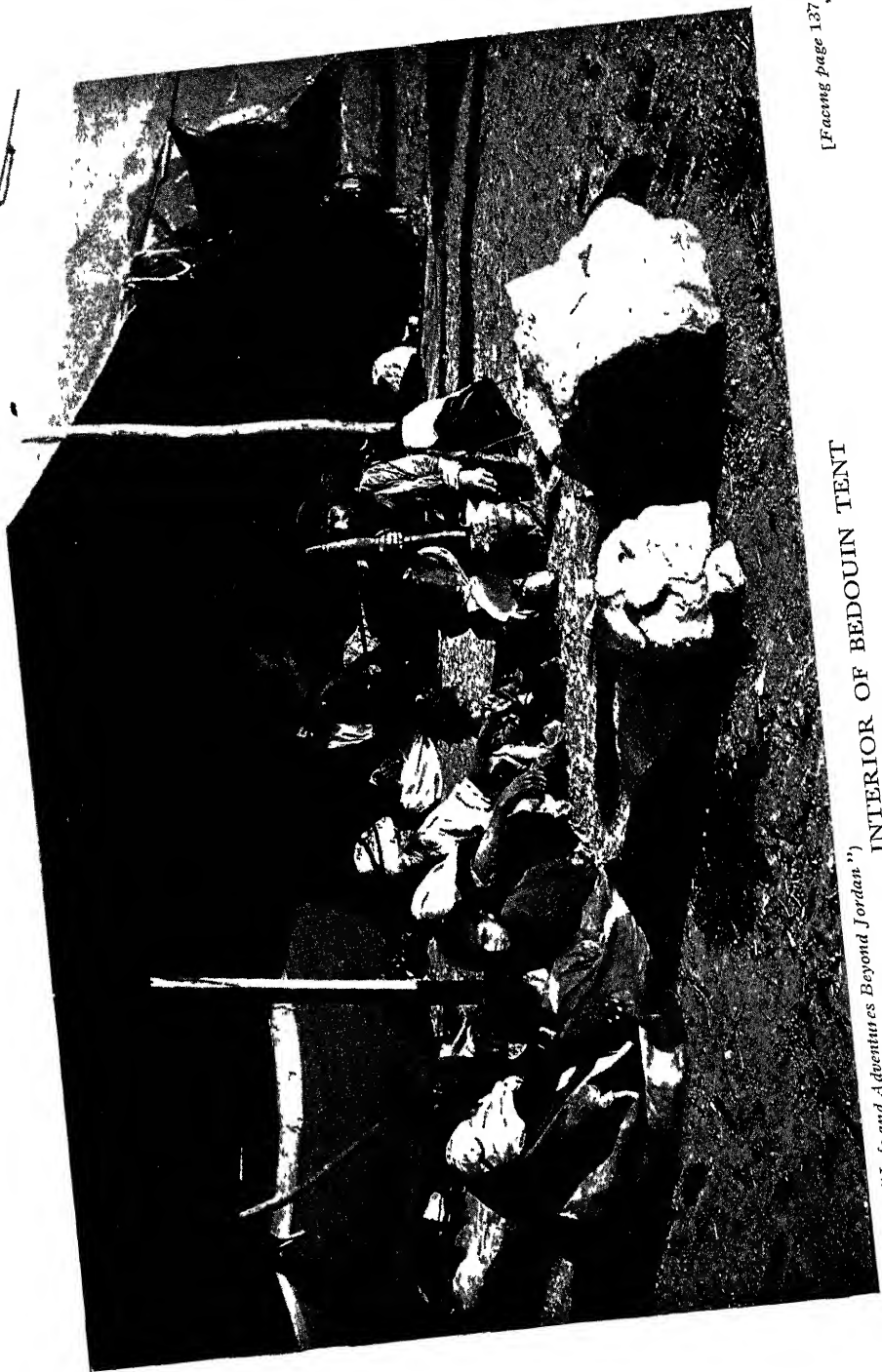
Literature and art flourished among the Chinese, their pottery and water-colour painting on silk or paper being especially fine. They developed their own

architecture: their buildings were constructed after the style of the Mongol tent, with single stories and a great roof, but were made of wood, beautifully carved or lacquered, or covered with brightly-coloured glazed tiles; they also used bridges, archways, terraces, and towering pagodas. Two of the most important discoveries the world has known, paper-making and printing, were made by the Chinese, who also invented gunpowder and the mariner's compass. The Chinese traded with Arabia, and their ships may also have reached South Africa, Mexico, and even New Zealand.

All religions were tolerated in China. A sect of heretical Christians—the *Nestorians*—founded a church and a monastery, and a party of Arab traders set up a Muhammadan mosque. Chinese Buddhism benefited greatly through the devotion of an adventurous monk, Yuan Chwang, who in 629 made a journey lasting sixteen years over the Himalayas into India to get correct copies of the Buddhist sacred books for use among his people.

Chinese civilisation may have escaped complete destruction because it made very little use of money, the misuse of which had done so much harm in Rome, and because its land continued to remain in the ownership of the farmers who worked it, instead of being absorbed by huge estates run by slave-labour—there was no gang-slavery in China. While the nations of Europe were still living in barbarity and ignorance, millions of Chinese were dwelling peaceably amid civilised refinement and courtesy. It seems strange that the people of China did not progress further and remain the leading nation of the world. They may have been hampered by their complicated method of writing, using not twenty-six straightforward letters, but many elaborate signs and groupings, which is so

difficult that by the time a man has mastered it he is too old to make any use of his knowledge! At any rate, if the Chinese did not progress beyond a certain point they were able to keep from falling into barbarism like the Western peoples.



[Facing page 137.]

INTERIOR OF BEDOUIN TENT

(From Lee's "Life and Adventures Beyond Jordan.")

CHAPTER XV

MUHAMMADANISM

Arabia—Muhammad—The Muhammadan Empire—Muhammadan Thought.

I. ARABIA

Apart from small areas of fertile land along its south-western coast and around its springs and oases, Arabia was a desert waste. Its people were Semitic nomads, the *Bedouins* or *Saracens*, who wandered with their cattle across the desert and who traded by means of camel caravans, raiding the caravans of others, or demanding tribute from them. Small towns sprang up on the fertile tracts, the most important being those on the main caravan routes. The two chief towns were Medina, with a good water supply and many date-groves, and Mecca, not merely a trading town, but a place of pilgrimage. At Mecca was a small square temple, the Kaaba, containing idols and a meteoric stone that was supposed to be a god. Pilgrims from all round came to worship at the Kaaba, trading and holding poetical contests and bringing much profit to the people of Mecca.

2. MUHAMMAD

Muhammad (born about 570) was a poor and uneducated man of Mecca. He had married a rich wife, and for some time lived in a very ordinary fashion. When about forty he proclaimed himself as the prophet of the One True God, denouncing the worship of

idols that went on at Mecca, and threatening its people with hell-fire. The folk of the town, who feared that his teaching would destroy the pilgrimages that brought them wealth, became hostile to him and his followers, persecuted them, and at last even attempted to take his life.

In 622, the year of the *Hegira* ("flight") from which the Muhammadans date their calendar, Muhammad escaped to Medina, evading only with difficulty the pursuit of the furious Meccans. His forces were victorious in the combats that followed, and at last a treaty was arranged by which Mecca was to destroy its idols and adopt the Muhammadan religion, but by which also the pilgrimages to the town were to continue as before. Muhammad devoted the rest of his life to extending his power over Arabia; he also sent messages to the rulers of other lands, from Byzantium to China, demanding that they should accept his teaching.

Muhammad claimed to be the prophet of God, greater even than Moses, Abraham, or Christ. His religion had no priests but only teachers and preachers; its *mosques* were not temples, but places for prayer and teaching. It declared that all Muhammadans were brothers and equal before God, and ordered them to respect each other's lives and property, and to be considerate even to their slaves. They were also to avoid strong drink, to pray in a special manner five times daily, to fast each year, to give to the poor, and if possible to make the pilgrimage to Mecca.

3. THE MUHAMMADAN EMPIRE

Muhammadanism had begun with fighting and so it continued, its founder having taught that it was right to spread his religion by force. After his death in 632, his friend and follower Abu Bekr, who became

Caliph ("successor"—to Muhammad) of the Arabs, set out to compel the whole world to accept Muhammadanism. The nations around, enfeebled by their continual fighting, were easily overcome by the *Moslems* (Muhammadans), full of fierce enthusiasm for their new faith. Under Abu Bekr and the next Caliph, Omar (634-644), Syria, Persia and Egypt were conquered, and by 750 Muhammadan rule extended from South-East Asia along the north coast of Africa to Spain. The Moslems even invaded France, but were repulsed and driven back into Spain at the battle of Poitiers (732); and, in spite of many efforts, they could not at this time take Constantinople.

The religious zeal of the Muhammadans died away, and they were divided by religious disputes and by rival claimants for the Caliphate. They were, moreover, inexperienced in ruling, and were unable to organise a permanent government; after the death of the Caliph Haroun-al-Raschid in 809, their empire broke up into several independent Moslem states, and was also divided by hostile sects.

4. MUHAMMADAN THOUGHT

The conquests of the Arabs had not merely brought them into contact with the thinkers of India and China and of the Jews, but had given them the writings of the Greek philosophers, preserved in the Christian monasteries. Soon the Muhammadan learned men had given up the old narrowness which regarded the Koran as the only book worth knowing, and were becoming the foremost thinkers and students of the world. They founded many universities, some of which, like that of Cordoba in Spain, attracted great numbers of Christian students and so brought learning to the nations of Europe.

The Arab thinkers made great advances in mathematics, in medicine, and in other branches of science. They invented algebraical methods, developed spherical trigonometry, devised the pendulum, and built astronomical observatories. In medicine and surgery they were far in advance both of the ancient Greeks and of the Europeans of their own time, using anæsthetics, performing very difficult operations, and prescribing drugs and methods of treatment still in use to-day. They were skilled in chemistry, and in many arts and crafts—metal-work, textiles, glass and pottery, dyeing, farming, and horticulture.

The Arabs did great service to human thought by learning paper-making from the Chinese and bringing it to Europe, thus making it possible to produce quantities of books and preparing the way for printing. They translated the works of the Greek thinkers, and spread their teaching through Europe. They also produced poems and prose writings in their own language, Arabic; the chief of these was the *Koran* ("reading"), containing the teaching of Muhammad, as recorded by his disciples. A collection of their stories, the *Arabian Nights' Entertainments*, is still famous all over the world.

The Arabs cared little for pictorial art, and Muhammad had forbidden the making of any sort of image. Instead of making figures of living creatures, they therefore developed complicated geometrical patterns (*arabesques*) of very great beauty. Their architecture made much use of horseshoe arches, minarets, and bulbous cupolas, and of glazed tiles, decorated with quotations, in the beautiful Arabic writing, from the Koran.



(By courtesy of Luzac & Co)

MUHAMMADAN ART, SHOWING THE BEAUTIFUL
ARABIC WRITING

CHAPTER XVI

EUROPE AND THE CRUSADES

The Dark Ages in Europe—The Growth of the Feudal System—The Franks and the Holy Roman Empire—The Raids of the Danish Vikings—The Crusades—The Church in the Middle Ages—Life in Town and Country—Science, Art, and Literature.

I. THE DARK AGES IN EUROPE

While civilisation was developing in Arabia and China, the people of Europe were living, in hardship and danger, amid the ruins of the Roman Empire. For a time there were no nations or regular governments. Power was seized by any adventurers strong enough to overcome opposition and maintain their position—bishops, usurpers, barbaric chiefs of the nomad tribes, the descendants of landowners or of officials of the old Empire. There was no law and no means of maintaining order; roads and towns were falling into ruin; education, when it existed at all, was scanty and poor in quality. Even a small country like England was divided among seven warring rulers; and the Continent of Europe was in an equal state of confusion. Everywhere there was conflict, robbery, unpunished crime, danger, and unhappiness.

2. THE GROWTH OF THE FEUDAL SYSTEM

If modern civilisation were to break down, the survivors would probably form groups to police their districts and establish a democratic rule. In those

days, however, the people did not try to govern themselves, but sought individual leaders strong enough to govern them. Lonely men and small chiefs placed themselves under local rulers, promising loyalty and service in return for protection; and the rulers themselves sought service under others who were still more powerful. Cities and monasteries likewise found it well to place themselves under strong protectors. Rulers also claimed the allegiance of their weaker neighbours, perhaps after conquering them in battle or in return for a grant of land.

This linking up of *lords* and *vassals* for service and protection is called the *Feudal System*. It was not a perfect form of government; it varied greatly in different districts, it still permitted war and violence; it may even have become an excuse for tyranny. Yet, with all its faults, it did bring some law and order into the confusion of Europe, making life safer and more progressive than it had been. The system developed slowly, at last producing lords ruling whole countries and powerful enough to be regarded as kings.

3. THE FRANKS AND THE HOLY ROMAN EMPIRE

The first kingdom to be established securely was that of the *Franks*. It was founded by Clovis (481-511), who extended his rule from that of a small kingdom in Belgium almost to the Pyrenees; under Charles Martel ("The Hammer"), who defeated the Muhammadan invasion at Poitiers (732), it covered modern France and Western Germany. Charles' son, Pepin, was appointed king by the Pope, thus getting the Church's authority for his rule, and making obedience a religious duty.

The next king, Charlemagne ("Charles the Great"), conquered wide regions in north and east

Germany and northern Italy (Lombardy). So vast an area did he rule that he regarded it as a survival of the Empire of Rome; and in 800 he was crowned by the Pope, with the titles of "Augustus" and "Cæsar" of the *Holy Roman Empire*. His realm was too large and clumsy to remain under one government, and soon split up into separate kingdoms; yet since his time the ambition to become "the Emperor" has greatly swayed the politics of European rulers. More lasting was his work in organising education; he and the great scholar Alcuin were the real founders of the modern universities.

In spite of the growth of the larger kingdoms, there was still much conflict in Europe. There were wars between different states, struggles between rulers to become Emperor, and disputes between princes and the Pope. Especially there was a growing antagonism between the French, who had split off from the Empire, and the Germans within it. Three separate enemies were meanwhile raiding civilised Europe—the Hungarians in the east, the Muhammadans, who were the strongest Mediterranean sea-power, in the south, and the Vikings in the north-west. To add to the confusion, in 1054 the Church split into two antagonistic fragments, the Latin *Catholic* ("universal") Church with its centre at Rome, and the Greek *Orthodox* ("right-thinking") Church with its centre at Constantinople.

4. THE RAIDS OF THE DANISH VIKINGS

The Muhammadans were repulsed and the Hungarians subdued, but the *Vikings* ("Creek men") played a greater part in the development of Europe. They were sea-faring nomads of fair-white race hailing from

around the Baltic and North Sea. Delighting in peril and adventure, they made hazardous journeys over



THE NORMAN CONQUEST OF ENGLAND

sea and land for battle or exploration. They had colonised Iceland and Greenland and even discovered America, and they had invaded Russia and attacked Constantinople. They were still pagans; their gods, Odin, Thor, Freya and the rest, were like those of the Greeks, glorified human beings with the same characters as themselves. Charlemagne had tried to convert them by force, with the result that they were fiercely opposed to Christianity, destroying churches and monasteries and slaughtering their inmates when they raided the settled lands.

After the death of Charlemagne, the Vikings ceased to be content with raids and made permanent invasions. By 886 they had conquered half England, forcing King Alfred the Great to recognise their rule. In 1016 Canute ruled not only over England but over Norway and Denmark,

but this Viking Empire broke up on his death. Under Rolf the Ganger (911), the *Normans* ("North-men") had also conquered the north coast of France, being

only nominally subject to the French king. As they settled permanently they became civilised and Christian; it was with the approval of the Pope that William of Normandy conquered England in 1066.

5. THE CRUSADES

Though the civilised Moslem countries of East Asia had lost their first religious enthusiasm, the Seljuk Turks, a group of nomad tribes to their north-east, were still fierce and fanatical Muhammadans. In the eleventh century they not only conquered Moslem Mesopotamia but captured Asia Minor from the Byzantine Empire and began preparations for an attack on Constantinople itself.

Terrified at their onslaught, the Byzantine rulers besought the Pope for help. In 1095, Pope Urban II appealed to the nations of Christendom to cease fighting among themselves, and to unite to rescue the sacred places of Palestine from the heathen grasp, while Peter the Hermit travelled about preaching to the people. A wave of enthusiasm spread through Europe, and a series of *Crusades* (wars of the Cross) was launched against the Moslem foe. First came the "people's crusade" of disorderly mobs; some were slaughtered by the Hungarians, and others, who were led by Peter the Hermit himself, were massacred by the Turks. In 1097 the organised armies of the First Crusade, drawn from all parts of western Europe and led by the Normans, crossed into Asia. After two years they had conquered the Syrian coast, taking Jerusalem after fierce fighting and with terrible slaughter. A bitter hostility now broke out between the Byzantines, who had taken advantage of the war to recover much of Asia Minor, and the Crusaders, who had set up their own states in the regions they had conquered.

Their hold on these lands was not permanent; the Second Crusade of 1147 was an attempt, only partly successful, to recover districts recaptured by the Muhammadans.

In 1169 Saladin, the Muhammadan ruler of Egypt, preached a holy war against the Christians, rousing as much zeal among the Moslems as the Crusades had done among the Christians, and re-taking Jerusalem (1187). The Europeans retaliated with the Third Crusade (1189) which failed to recapture Jerusalem, but left the Christians in possession of the Palestine coast. It was a very romantic affair, both Saladin and Richard I of England, one of the Christian leaders, having great ideas of chivalrous conduct towards a gallant foe. The Fourth Crusade (1202) was directed, not against the Moslems, but against the Christian Greeks, and gained much territory for the city of Venice, which had organised it. In 1212 occurred the "Children's Crusade," a host of boys marching to Marseilles, only to be lured on board ship and sold into slavery in Egypt. The later Crusades accomplished nothing of importance: the old enthusiasm for crusading was gone.

The Crusades had failed to liberate the Holy Land from the Moslems and had led to terrible atrocities. Yet they showed how Christianity had transformed Europe from a collection of tiny warring states with no unity between them into a group of nations capable of united action and of making great sacrifices and facing great hardships for the sake of their faith. It was not only kings and rulers who wished to go on crusade; the people themselves were inspired with enthusiasm. Never before had so vast a number of people been roused to action for the sake of an ideal.

The Crusades had done much to encourage trade

and to broaden the minds of the people of Europe. The merchants of the Italian cities, who had furnished the supplies for the army, set up trading centres in the captured cities, bringing Eastern goods into Europe, and giving its people new ideas of comfort and luxury. Travel amid unfamiliar scenes and people, and contact with the Byzantine and Muhammadan civilisations and with the learning of the Arab thinkers did much to educate and refine the minds of the Crusaders, who brought back into Europe the advances made in the East.

6. THE CHURCH IN THE MIDDLE AGES

While the Feudal system was developing, the Church was growing in power and importance. It was united, whereas the civil rulers were divided; it contained all the educated men of Christendom and it had great influence over the minds of the people. It had also grown wealthy, for it had received many gifts and legacies, even including large estates of land. In order to get control of the Church land, the rulers claimed the right of appointing the Bishops who held it, the Emperor even having a voice in electing the Pope! After long and bitter disputes with the rulers, the Popes were at last (1059) able to keep such appointments in the Church's hands, freeing it from control by kings and emperors, and making it the supreme power in Europe.

The powers of the Church had now become very great. All Europeans had to belong to it, and to submit to its authority. It enjoyed not only the income from its own lands and from many fees, but a special Church tax, the *tithe*, while its members were exempt from the taxes of the rulers. It had its own code of law and its own courts, dealing not merely with reli-

gious disputes, but with all cases affecting priests and other churchmen—it even had its own prisons. It was organised like a state, acting as an overlord to the rulers of Europe and claiming the right to depose



A RELIGIOUS "MYSTERY" PLAY

them if it thought fit. It controlled education, and could compel obedience by its threat of *excommunication* and *interdict*, whereby anyone it condemned could be accursed and cast out of the Church, or the religious services of a whole nation could be suspended.

Gradually there arose a feeling in Europe, not merely among the rulers but among the people, that the priests were not always good men, that they were seeking for money, and that the Church was using its power for its own advantage, instead of for the good of the people. In the tenth century there had been Popes who led selfish lives of wickedness, while from 1378 to 1417 occurred the *Great Schism*, when two Popes—one at Rome and one at Avignon—each claimed to be the true head of the Church and excommunicated those who acknowledged his rival. Such episodes naturally destroyed faith in the Church's goodness and wisdom. At last the Emperor Frederick II (1220-1250), who had quarrelled with the Papacy and been twice excommunicated, wrote a public letter against the Church, denouncing its pride and wealth, and recommending princes to improve it by confiscating its property.

Dissatisfaction with the Church was most strongly felt in the South of France, where there were two groups of heretics, the Albigensians, who held strange religious views differing greatly from those of orthodox Christianity, and the Waldensians, who merely criticised the clergy and tried to return to the ideals of the early Apostles. To suppress their beliefs, Pope Innocent III launched a Crusade against them (1208); the heresy was stamped out only after a most cruel and terrible war, which destroyed the prosperity of the whole region.

In order to convert heretics by preaching or to suppress their teaching by force, a new religious Order, the *Dominicans* or "Black Friars," was founded in 1214 by St. Dominic. A special court, the *Holy Inquisition*, was set up under the guidance of the Dominicans to try those suspected of heresy; it used torture to

compel its victims to confess, and condemned those it found guilty to life-long imprisonment or burning. Its activities checked independent thinking, and its cruelties aroused much bitter resentment against the Church's rule.

Very different was the origin of the *Franciscans* or "Grey Friars" founded at about the same time as the Dominicans. St. Francis of Assisi was a rich young man who suddenly abandoned a life of pleasure and luxury in order to imitate Christ by living in extreme poverty and devoting his life to the poor and sick. He was joined by a large number of followers, who travelled about Europe preaching the Gospel and spreading his ideals. After his death, however, his Order became rich and powerful from the many gifts received by its members. Both the Franciscans and the Dominicans produced many thinkers and learned scholars, who helped to increase the Church's influence.

A century and a half later, Wycliffe (1320-1384), an English priest, denounced the wealth and behaviour of the clergy. He organised a band of "poor priests" to spread his teaching through the country; and, to enable the people to decide whether his accusations were justified, he translated the Bible into English. Although the Church authorities wished to suppress him they were unable to do so, and they had to be content with digging up and burning his body after his death.

7. LIFE IN TOWN AND COUNTRY

Life amidst the wars and invasions of the early Europe must have been hard and miserable. Towns, and even churches and monasteries, had to be fortified as a protection from attack. The strong castles of

the nobles served not merely as a refuge against invaders but as a lair from which robber knights could sally forth to plunder the countryside. To fill the intervals between wars, the nobles organised sham fights, the *tournaments*. The Church tried to lessen the evils of the constant fighting by demanding that there should be a truce on certain days and that the nobles should be content with fighting one another and should let peaceable folk alone. As the greater rulers got more powerful, they were able to keep the peace in their own countries, and the continual fighting was replaced by wars between different states.

The land was divided into great estates, called *manors*; they were owned by the nobles and worked by peasants, the *villeins*, serfs who "belonged" to the land and went with it when it changed hands, and who could not even marry without their lord's permission. The villeins did not actually own the strips of land allotted to them, but could not be deprived of them so long as they worked on the land set apart for the lord's use and paid him certain dues. Their wives did the indoor work of the manor and made the food, clothes and drink for its people. The whole manor was almost self-supporting, producing nearly everything its people needed, and having little trade with the outer world. Its life was dull and miserable; the food was coarse and monotonous, clothing was poor, the hovels of the peasants were wretched, and even the manor-house, where the lords resided, was bare and comfortless.

The civilisation of early Europe was hindered by the lack of large towns, for towns are always the centres of education and progress. Many of the cities had grown up on the large manors, protected by the castles, but dominated and hampered by the lords, who made the

townspeople pay dues and restricted their trade. But even the lords wanted to preserve the towns that brought them wealth from destruction by their enemies, so they allowed them to build walls for their own defence; and, once protected by walls, the townsfolk could defy their own lords' power and demand charters guaranteeing their rights and limiting the sums the lords might demand from them. They also increased their power by affording places of refuge for runaway slaves, who could claim freedom if they remained undiscovered for a year and a day. The early towns were small and crowded together compared with those of Rome; they possessed few open spaces and their streets were often narrow alleys with the upper parts of the houses projecting overhead. The towns were prevented from growing by the wall that protected them, and were dirty and unpleasant compared with modern standards. Sanitation was poor and pigs were allowed to roam about the streets.

The early towns manufactured goods, such as armour, that could not be made on the country manors. The members of different trades formed guilds or unions to teach their craft to apprentices, to ensure a proper standard of workmanship, and to protect their rights. As the towns grew, the serfs on the manors found it more profitable to sell their surplus goods in the towns instead of bartering them, and to use the money to pay their lords instead of working for them; and the lords likewise found it better to accept money from the serfs instead of demanding their services, and to use it for hiring labourers to work on their lands and to buy luxuries in the towns. Soon there was little difference between serfs and rent-paying tenants.

Trade in those early days developed slowly, being

hindered by piracy and by the exactions made by the knights on goods passing through their lands. Apart from traders, armies, and churchmen, the chief travellers were the *pilgrims*, who made long journeys to visit shrines and other holy places, travelling even to Rome and to the Holy Land itself.



SCIENTIFIC WORK IN THE MIDDLE AGES: AN ALCHEMIST'S LABORATORY

8. SCIENCE, ART, AND LITERATURE

The feudal period was a time of great ignorance and superstition. Scientific work was almost at a standstill, and scientific books were almost unknown. There were queer books of natural history, describing fabulous beasts and impossible semi-human monsters, and giving astonishing habits to real animals, in order to derive pious morals from them. Some scientific ideas had come down from the days of Rome—for example, most educated people knew the earth was a

globe, though they believed the sun and stars revolved round it.

Art still remained religious in purpose, the sacred buildings being decorated with sculpture, and the sacred books with *illuminations*. The *Romanesque* ("Roman-like") architecture of early Europe was marked by the use of towers and by round arches and vaults to the roofs. The churches had stone ceilings supported by massive pillars and thick walls, and were poorly lighted, as the windows had to be kept small,



WRITING MATERIALS OF THE MIDDLE AGES

so as not to weaken the walls. Castles were at first built of wood, the making of stone buildings being learned during the Crusades.

Papyrus was unobtainable, paper was not yet in use; books and documents were written

on parchment of animal skin, but it was so expensive that little writing was done. Most of the books were religious; stories and poems were not only written down, but were memorised and recited or sung by wandering minstrels. Music developed greatly during the Crusades, part-singing coming into use, and a method of recording the notes being invented. Its development was partly due to the choirs of the churches, partly to the wandering minstrels and troubadours. The round *Sumer is i-cumen in* is still a favourite piece; it dates back to about 1240.

The great feature of the age was the rise of the modern languages. Latin still remained the language

of the Church and of all educated people, but each land also had its own speech. France and the southern lands had languages derived from the ungrammatical Latin formerly spoken by the common people of Rome; those of the northern countries were based on the tongues of the fair-white invaders. Thanks chiefly to the Northern Conquest, English adopted the good features of both. All the languages used words derived from other sources, such as Greek, Arabic, and the new languages of their neighbours.

CHAPTER XVII

THE MEETING OF EAST AND WEST

The Great Raid of the Mongols—The Travels of Marco Polo—The Turks Conquer Constantinople—Asia after the Mongol Raids—The Mogul Empire of India—The Gipsies.

I. THE GREAT RAID OF THE MONGOLS

In the thirteenth century civilisation was everywhere divided into warring states. The new nations of Europe were fighting; Egypt and Western Asia were insecurely ruled by Moslem princes; and China, after having been divided into ten fragments, now consisted of three separate empires.

The Mongol nomads of Central Asia, a horde of wild horsemen, dwelling in tents and living mostly on goats' meat and milk and occupied in cattle-tending, were meantime uniting under strong rulers and becoming powerful. In 1214, under their leader Jenghis Khan, they swooped down on the northern Chinese Empire and captured its capital, Peking, learning from the Chinese the use of gunpowder. Then their armies turned to the west, conquering all Asia westwards to the Black Sea and southwards into Northern India.

When Jenghis died in 1227, his son Ogdai Khan continued his conquests, subduing the northern Chinese Empire entirely, then carrying out another amazing march westwards into Europe. The Mongol tribes conquered the greater part of Russia and ravaged Poland; they were never defeated by the Europeans, but ceased to advance only because the

wooded hills of the west did not suit their methods of fighting. Ogdai Khan's death in 1242 was followed by disputes about his successor, and the undefeated Mongols then retreated eastwards. They now turned their attention to Asia, devastating Mesopotamia and Tibet and conquering the rest of China. The realms they had won were divided among several empires, of which the largest was that of Kublai Khan (1260-1294), who ruled all East Asia, and was nominally *Great Khan* (overlord) of the rest of the Continent.

2. THE TRAVELS OF MARCO POLO

The nomad conquests did much to encourage trade and travel between East and West, and to make the Europeans and Asiatics interested in one another. The Pope hoped that it would be possible to convert the Mongols to Christianity—their only religion was a sort of primitive magic, *Shamanism*—and Kublai Khan wished him to send a hundred teachers to bring his people a knowledge of Western religion and wisdom; but this unfortunately proved impossible. The messengers Kublai had sent to the Pope, two Venetian merchants who had been the first Europeans to visit his court, returned to Asia, one of them taking with him his son, a lad named Marco Polo. The Khan was pleased with young Marco, who was clever and energetic enough to have mastered the Tartar language, and made him ruler of a Chinese city (1277).

Sixteen years later the Polos returned to Europe, their clothes lined with precious stones, telling an astonishing story of the wealth and wonder of the Eastern nations. The account of Marco Polo's *Travels*, published in book form, was read all over Europe, filling people's minds with curiosity about these strange far-away lands, and giving them the

wish to travel and explore, to see the distant countries for themselves and bring back some of their treasures.

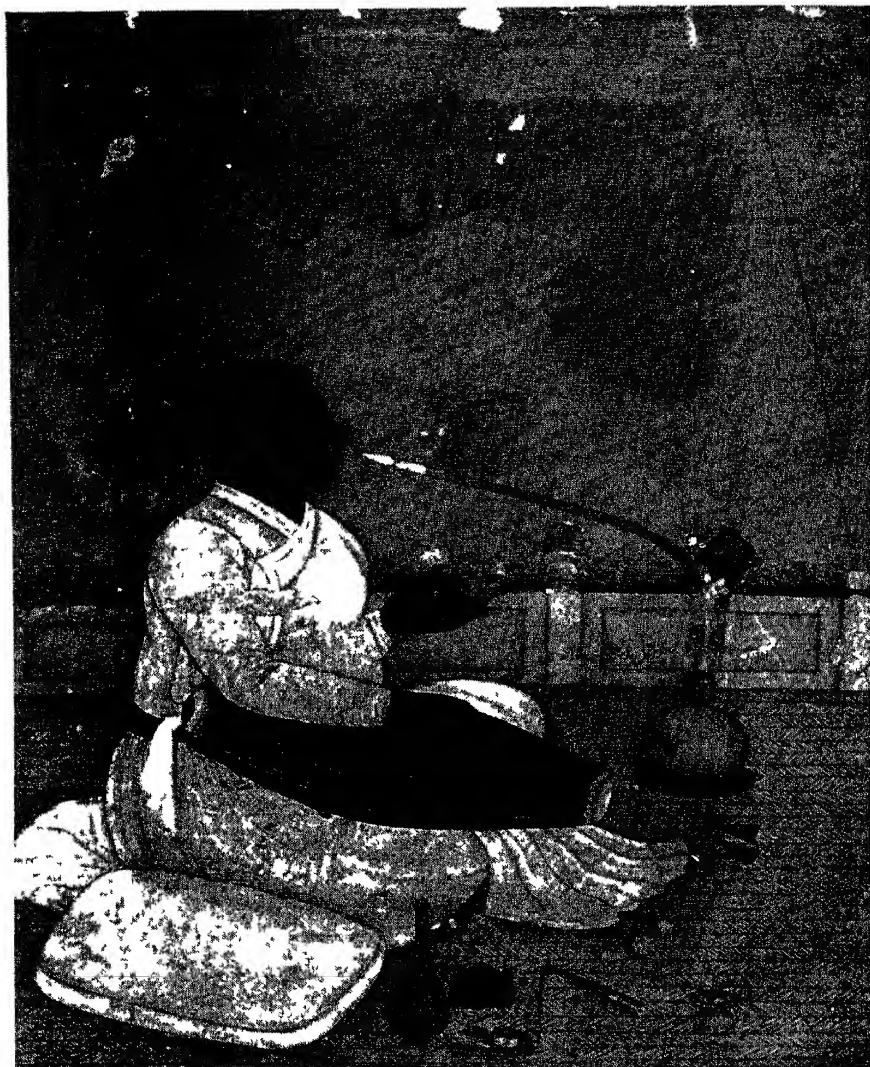
3. THE TURKS CONQUER CONSTANTINOPLE

Fleeing before the Mongol raids, a tribe of Turks, the Ottomans, had settled in Asia Minor. They grew in number and power, and were able to invade and conquer the Balkan Peninsula. Constantinople held out against them till 1453, when it fell before the artillery of their Sultan, Muhammad II. The Turks destroyed the civilisation of the Byzantine Empire, and founded a powerful Muhammadan state, covering Mesopotamia, Eastern Europe almost to Vienna, Egypt, and most of North Africa. Their fleet made them the strongest sea-power of the Mediterranean until 1571, when they were defeated by the Christians at the Battle of Lepanto.

4. ASIA AFTER THE MONGOL RAIDS

The family of Kublai Khan remained rulers of China till 1368, when a line of native emperors, the Mings, obtained power. In 1644 China was conquered by a people from the north, the Manchus, whose rule lasted till 1912, and who made the Chinese wear their hair in pigtails as a mark of submission.

Over most of Asia the Mongol kingdoms broke up into separate tribes, as in the old days before Jenghis Khan had united them. In the east they became Buddhists, in the west Muhammadans. Tibet fell under Chinese influence and became the great centre of the Buddhist faith, its chief priest, the *Grand Lama*, dwelling in a monastery at Lhasa. Farther west the nomads are still distinct from the settled people, ill-treating and despising the townsmen, who themselves despise and cheat the nomads.



(By courtesy of Luzac & Co)

AN INDIAN MUSICIAN

[Facing page 159]

Russia remained under the rule of the "Khan of the Golden Horde," the chief of a band of nomads to the south-east, until 1480, when the Grand Duke of Moscow, Ivan the Great, threw off his allegiance and made Russia into a separate nation. His grandson, Ivan the Terrible, took the title of *Tsar* (Cæsar), claiming to be heir to the throne of the former Byzantine emperors.

The Mongol nomads were extremely opposed to civilised life. When Jenghis Khan first invaded China, his chiefs had seriously considered destroying all the towns, which they regarded as merely spoiling good pasture! In Mesopotamia the nomads actually destroyed the great system of canals that kept the land fertile, putting an end to a civilisation that had lasted for at least eight hundred years, and turning a prosperous country into a desolation of ruin and swamp, in which only a few second-rate towns were able to revive.

The nomads again became active in the fifteenth century under Timurlane (Timar the Lane) (1369-1405), a cruel and merciless conqueror. In his attempt to revive the empire of Jenghis Khan he spread desolation from North India to Syria.

5. THE MOGUL EMPIRE OF INDIA

In 1505 Baber, a descendant of Timur and Jenghis Khan, invaded and conquered Northern India, uniting its people into the Mogul (Mongol) Empire, which lasted till the eighteenth century. His grandson Akbar (1556-1605) did much to bring unity to the diverse races of India, but failed to make its religions tolerant of one another. His government was afterwards taken over by the British and his title *Kaisar-i-Hind* (Emperor of India) is still used by the British monarch.

6. THE GIPSIES

During the fighting caused by the rule of Timurlane, a number of Eastern people crossed from Asia Minor into Europe and drifted westwards. It is uncertain where they come from—they are known in England as *Gipsies* (“Egyptians”), in Germany as “Hungarians” and “Tartars,” and in France as “Bohemians,” and their leaders called themselves the “Counts of Asia Minor.” They are still with us, dwelling in their horse-drawn caravans, living as tinkers, pedlars, horse-dealers, showmen and beggars, and leading the lives of nomad rovers in the midst of our machine-using civilisation.

CHAPTER XVIII

THE REVIVAL OF EUROPE

The Beginning of Modern Europe—The Rise of the Towns—Revolts of the Peasants—Paper and Printing—The Voyages of Discovery—The Emperor Charles V—The Revival of Science—The Beginnings of Modern Literature—The Renaissance—The Reformation—The Political Set-Back.

I. THE BEGINNING OF MODERN EUROPE

Compared with the great Mongol and Turkish Empires that stretched from China to the Mediterranean, the civilised countries of Europe must have seemed small and unimportant. Yet they were quietly developing in a way new in history that was to give them a much greater future. From out of the confusion of the Dark Ages, the nations of the present day were slowly forming.

The older civilisations had been "communities of obedience," the bulk of the people having no share in running their affairs, but merely carrying on with their work and doing what they were told by the god-like kings who ruled them. The nomad peoples had been "communities of will," whose members were much more free to make their own decisions and even to choose the leaders they would follow; but their states were not so permanent as those of the great civilised lands. Rome had been a "community of will" that decayed into a feeble "community of obedience" and then fell to pieces. But the new nations of Europe combined the good points of both civilised and nomad ways of life. The teaching of Christ had given men

ideas of brotherhood and kindness never known before, and the Church, in spreading His teaching, had built up an organisation for educating the people. Intelligence and knowledge increased in the Church and spread to the folk outside, training them to think and understand in a manner new in history, and making the nations into "communities of will and of *knowledge*."

2. THE RISE OF THE TOWNS

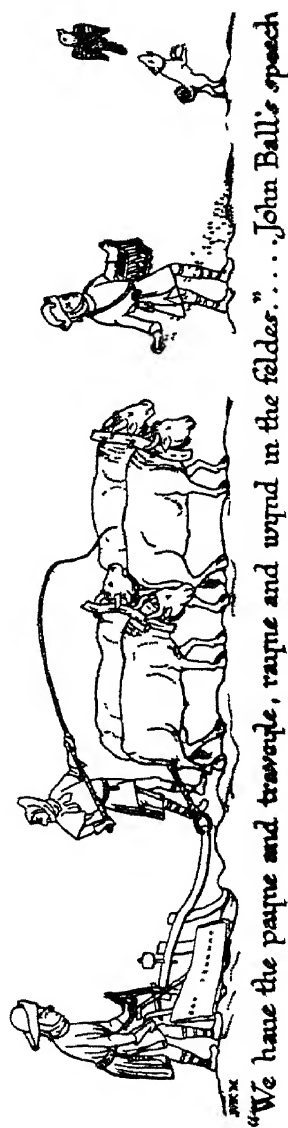
Gradually the life of Europe grew more orderly. Private wars died out, law and custom became effective. The fighting nobles who had ruled Europe and devastated it with their combats were losing their power. Many of them had been killed in the fighting they themselves had caused; the arrows of the common soldiers pierced their armour, and the Chinese invention, gunpowder, destroyed their strong castles. The power they lost was gained by the townsmen and merchants. Trade developed, money came into more general use, and the towns of Europe grew in size and importance. Most of the modern cities are those that became prominent during this period.

The towns were growing larger and were being more splendidly built. They were surrounded with strong towers and gateways, that served not only for the protection but for the honour of the town, and contained fine mansions and churches, cathedrals and town-halls, built in the magnificent "Gothic" style. The councils maintained the walls and the fire brigades, looked after the welfare of the people, built store-houses for the times of scarcity, fixed prices, guaranteed the quality of the goods produced in the towns, and acted as bankers and money-lenders able to give assistance to the princes.

Many of the cities were practically self-governing republics, independent of any country and free from almost any outside control; others were subject only to a vague overlordship by Church or emperor or king; and others, though forming part of some kingdom, or even its capital, still had their special rights guaranteed by their charters. Most splendid of all were the trading cities of Northern Italy—especially Florence, Milan, Genoa and Venice—mostly ruled by despots and running their own armies or fleets like small nations. The towns of Northern Germany formed a trading union, the *Hanseatic League*, strong enough to clear the northern seas of piracy, and even to make war on nations that interfered with them.

3. REVOLTS OF THE PEASANTS

The peasants of Europe were no longer content to be obedient toiling serfs like those of the earlier civilisations; they wanted better conditions of life and a greater share of its good things. The terrible plague of 1348, the "Black Death," that killed millions of people, and came nearer to destroying mankind than any other evil has done, caused widespread misery. This fell heaviest on the poor peasants; and



"We have the payne and trouble, raine and wynd in the felde." . . . John Ball's speech

THE PEASANTS PROTEST AGAINST THEIR HARD LIVES

the refusal of the landowners to let them better their condition caused revolts in England, France and Germany. Some of these rebellions were mixed with strange religious ideas, or called for an equal sharing of property after the style of modern "Communism." The revolts were suppressed and punished with great cruelty, but the desire of the workers to obtain better conditions of life was never overcome.

4. PAPER AND PRINTING

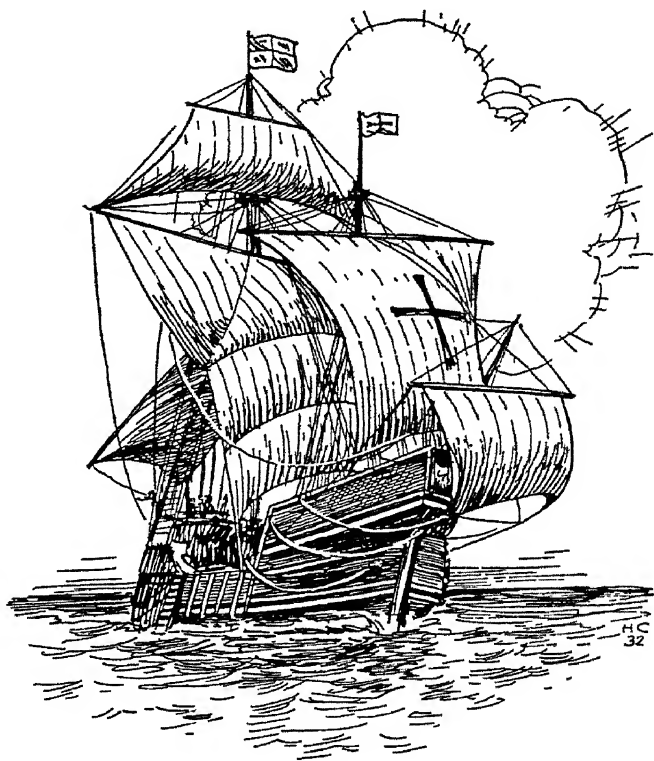
The progress of Europe was made possible by paper and printing. Paper-making, known in China since the second century B.C., was learned by the Arabs from some Chinese craftsmen they had captured in Asia; and the Christians learned it from the Arabs. Not till the fourteenth century was paper abundant enough for books to be made cheaply and for printing to be worth while. Printing with *movable types* (each letter separate), was discovered before 1446, and was soon known all over Europe.

Books could now be produced quickly and in large quantities and were much more free from mistakes than those copied by hand. Bibles were printed in abundance, spreading the knowledge of Christ's teaching far and wide, school-books became plentiful, giving people knowledge and training them to think, and reading became easier and was far more widely spread. There grew an educated *public opinion*, of thoughtful people who wished to understand what was happening, to know what was true and do what was right.

5. THE VOYAGES OF DISCOVERY

The capture of Constantinople by the Turks hindered trade with the east, and the merchants of

Europe began to look for new ways of reaching its rich lands and obtaining its goods, especially the spices that were greatly valued in those days. Ships were made larger and more seaworthy; along with the slave-rowed galleys suited to the Mediterranean appeared sailing ships fit for long voyages across the ocean. The seamen grew more experienced and venture-some; steering by the stars and by the compass (another Chinese invention) they fared farther and farther out into the unknown.



COLUMBUS' SHIP, THE "SANTA MARIA"
Courtesy of Watts & Co.

The Portuguese were the foremost in making voyages of exploration. Seeking a new route to India round the African coast, they reached in succession the Canary Isles, Madeira, and the Azores; Diaz rounded the Cape of Good Hope in 1486. Meanwhile an experienced Genoese mariner, Christopher Columbus, who had been greatly inspired by reading Marco Polo's *Travels*, set out to reach India by crossing the Atlantic. After a hazardous voyage, in three small ships given him by the Spanish, he

landed, under the impression he had reached Asia, on the coast of America (1492). Spurred on by his exploit, Vasco da Gama coasted Africa and sailed across the Indian Ocean to India (1498). In 1519 Magellan sailed to South America, and through the Straits at its extreme south and across the Pacific; though he himself was killed in a dispute with some natives, one of his ships continued the journey round Africa and back to Spain—the first vessel that had sailed around the world. The northern countries were slow in joining these voyages of exploration, and wasted a great deal of energy in trying, vainly, to find routes round the north of America and Asia. The north coast of America was principally explored by the English.

The early explorers were seeking wealth for their country and themselves; and they were also intolerantly religious. The Pope had decided that all America was to be divided between Spain and Portugal—but naturally the other nations paid no attention to this! The explorers were not only merchants, but pirates and slavers, and there was continual fighting between ships of the different lands. Moreover, they cared nothing for the welfare of the natives whose lands they were occupying, but treated them very mercilessly, killing or enslaving them in the plantations or silver-mines, and destroying the two strange civilisations of Peru and Mexico. On the other hand, good work in civilising and converting the South American natives was done by the Roman Catholic monks and priests.

6. THE EMPEROR CHARLES V

The Emperor Charles V not only ruled the Holy Roman Empire (1520), but was also King of Spain, from which the Arabs had now been expelled. At the

age of twenty he thus ruled a large proportion of Europe—as well as having a claim on the greater part of America given to Spain by the Pope. His vast domains were so ravaged by wars and divided by religious disputes that after thirty-six years he became weary and abdicated, leaving Germany to his brother, and Spain and the Netherlands to his son Philip. Since his death in 1558, the Empire has ceased to be of much importance in European affairs, though its memory still influences political ideas.



7. THE REVIVAL OF SCIENCE

At many of the towns were universities, where the philosophy of Aristotle was studied. At first only one of his books was known, that on *Logic* (correct thought); his other works did not reach Europe until the thirteenth century, and then only in poor translations from the Arabic versions. So great a respect was felt for him that his writings were regarded as reliable guides to their subjects, almost as free from error as the Bible itself.

The *Schoolmen*, as the philosophers of the Middle Ages were called, devoted their time to studying and discussing the correct ways of thinking and using words. Their work was dull and difficult, but it helped people to use their minds properly and arrange their thoughts in an orderly manner. One of the first great Schoolmen was Abélard (1079-1142); he and his successors, Albertus Magnus (1193-1280) and St. Thomas Aquinas

nas (1225-1274), stated the beliefs of the Church in philosophic form; the work of Aquinas is still the basis of the Church's philosophical teaching.

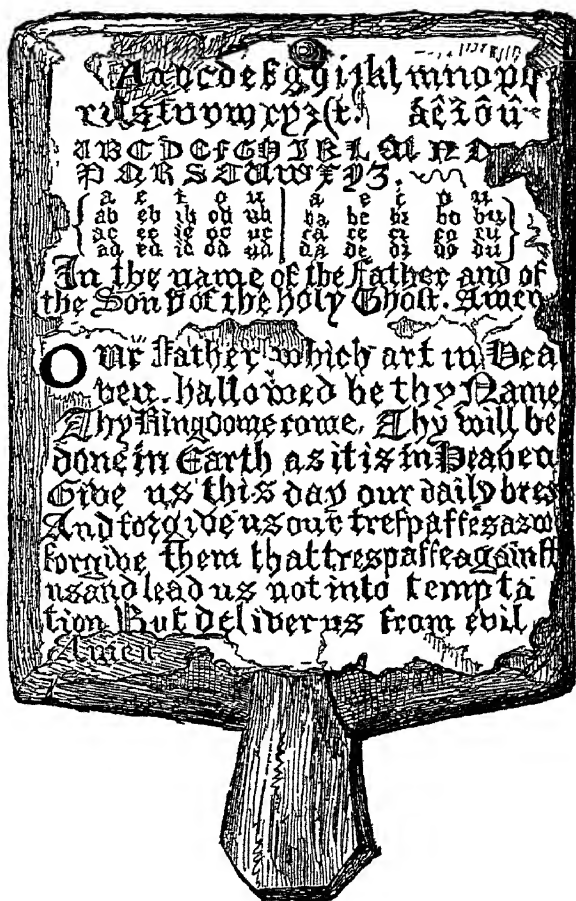
A thinker of a very different type was Roger Bacon, an Oxford Franciscan of the thirteenth century. He hotly abused the ignorance of his time, declaring that, instead of merely believing what Aristotle was supposed to have said, thinkers should search for the truth by experiment and study of nature. Ignorance was caused, he said, because people had too much respect for authority and custom, were too ready to believe things because others believed them, and were too proud to admit their ignorance. If these faults could be overcome, great things would be possible—ships without rowers, cars without horses, and flying-machines. But it was long ere the study of nature led to the inventions he foresaw.

The chief students of science were the *astrologers*, who hoped to learn the future by studying the stars, and the *alchemists*, who tried to make gold from common metals and to make men immortal. They failed—yet their quest led to many valuable discoveries, and prepared the way for the sciences of astronomy and chemistry.

In the sixteenth century there was a great revival of scientific work, thinkers studying nature instead of relying on Aristotle. Leonardo da Vinci (1452-1519), who learned the true character of fossils and made plans for a flying-machine, was one of the first of Europe's scientists. Astronomy progressed greatly, Copernicus (1473-1543) showing that the earth moves round the sun, Tycho Brahe (1546-1601) making careful observations of the planets and Kepler (1571-1630) using them to work out the planets' motions. Galileo Galilei (1564-1642), who first used a telescope

to study the stars, made many important discoveries in astronomy and mechanics; after exposing some of the errors of Aristotle, he was condemned by the Church for accepting Copernicus' theory and forced to recant. Gilbert (1540-1603) experimented with magnets, Harvey (1578-1657) discovered the circulation of the blood, and Leewenhoek (1632-1723) made the first microscope to study the details of living creatures.

Francis Bacon (1561-1626) wrote books advocating experiment, and describing an imaginary land, the *New Atlantis*, in which there was a great temple of science and invention for the pursuit of knowledge in all its branches. This suggestion led to the formation of the Royal Society of London (1662), a union of thinkers to discuss their work and publish their results instead of keeping them secret. This was a great encouragement to scientific work.



A "HORN-BOOK" TO TEACH READING

8. THE BEGINNINGS OF MODERN LITERATURE

For some time Latin still remained the language of all educated men; and the national tongues were despised as vulgar, though songs and verses were composed by the minstrels and poets of the people.



Wm Shakespeare

When Dante (1265-1321) wrote his epic of the Catholic religion, the *Divine Comedy*, in Italian, he was severely criticised. Petrarch (1304-1374) also wrote Italian verse. Shortly after his time copies of the writings of the ancient Greeks were brought from Constantinople to the West, arousing a great enthusiasm

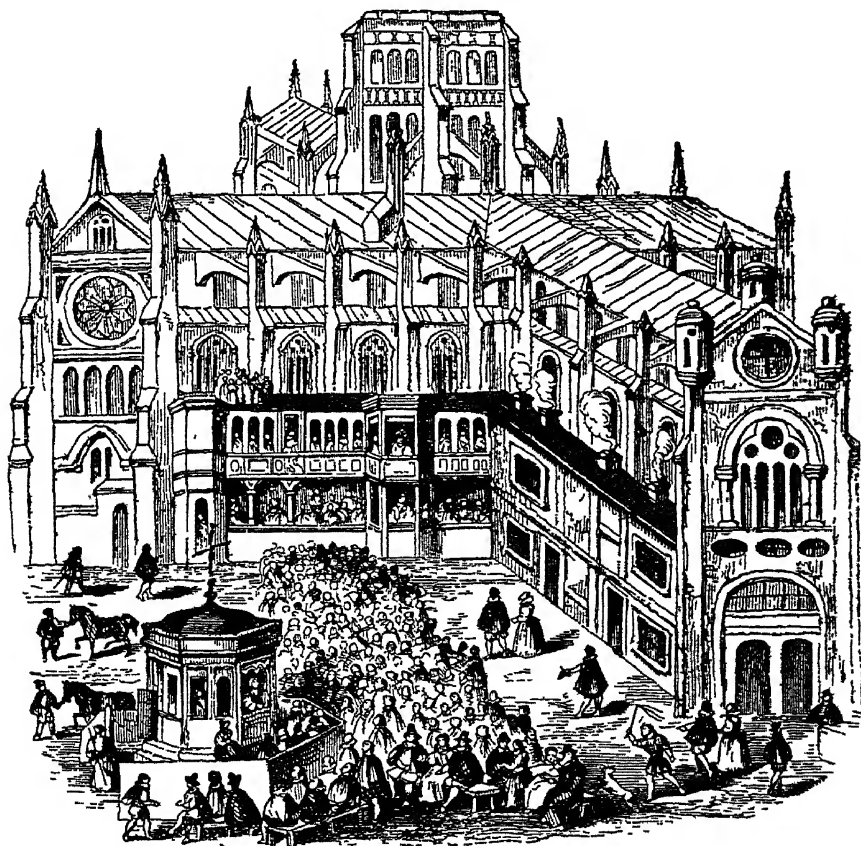
for the *Humanities*, the study of the *classics* (Greek and Roman literature), which began to take the place of Aristotle in the universities.

The early literature of Italy and the poetry and drama of France largely followed the style of the old classical writings; French prose began on more original lines with the wild humour of Rabelais (1490-1553), and Montaigne's (1553-1592) interesting essays. The first great English poet, Chaucer (fourteenth century) was influenced by Italian work, but two hundred years later Shakespeare (1564-1616) developed English drama in a style of its own; Milton

(1608-1674) in his Protestant epic, *Paradise Lost*, and other writings, was more affected by classical standards. Portuguese had its own epic, the *Lusiad* of Camoens (1524-1580), and Spanish produced a prose work of great humour, the *Don Quixote* of Cervantes (1547-1616).

9. THE RENAISSANCE

So magnificently did art develop that this period is called its *Renaissance* ("new birth"). In Italy, especially in Florence, nature was carefully studied so that the artists could represent it as accurately as



GOthic ARCHITECTURE—OLD ST. PAUL'S

possible. Da Vinci, the scientist, and Michael Angelo (1475-1564), excelled in architecture, sculpture, and painting, the former showing great originality in experimenting with new methods, and Angelo producing works of marvellous grandeur and beauty. Other artists of renown were Titian in Italy, and the Van Eyck brothers, Dürer, and Holbein in Northern Europe.

As early as the twelfth century the wonderful *Gothic* architecture had developed. The roofs of the churches were supported not by walls but by "flying buttresses" outside the building that took their outward thrust. The walls could now be made thinner, with elaborate carvings, and with great windows in which a delicate stone network supported stained glass of a brilliance and beauty that cannot be equalled to-day. Roofs, doors, and windows were made with *pointed* arches in place of the former round ones, and the buildings were decorated with majestic, religious, and even humorous carvings and statues. The Gothic style was used for the town halls and guildhalls of the rich cities, but it reached its finest work in the magnificent cathedrals erected all over Europe.

10. THE REFORMATION

In spite of all its attempts, the Church had not been able to suppress its critics. The teachings of Wycliffe had spread widely, and were taken up in Bohemia by another famous scholar, John Huss. He was tried by the Church as a heretic; and as he refused to recant unless he was convinced that he was wrong, he was burned alive (1415). His followers revolted; and when a "Crusade" was launched against them, they defeated it and won for their country privileges not granted to the rest of Europe.

Now that Bibles were becoming more common, interest in religious disputes increased, and protests against the Church multiplied. Erasmus (1465-1536) was one of the foremost of the critics; he hoped that, with the spread of education and the new learning, the failings of the Church would gradually disappear. In 1517 Martin Luther (1483-1546) began to dispute, first in Latin, then in his own tongue, German, against some of the Church customs. He had too many friends among the princes to be put to death, and his teaching, with that of Zwingli (1484-1531) in Switzerland, led to the *Protestant Reformation*. A large number of Christians, especially in North-West Europe, split off from the Roman Catholic Church and formed Churches of their own, which they claimed would be more in accordance with the teaching of Christ.



Luther
(after Cranach)

The Reformation was not wholly a religious matter; it was mixed with resentment against the way in which the Church collected money from the people and sent it to Rome. Some of the national rulers, jealous of the Church's wealth, its claims to be their overlord, and its influence over their subjects, used the Protestant movement to get its riches and power into their own hands. They established *State Churches* with themselves at their heads in place of the Pope, and tried to suppress those who would not accept their authority.

In the new Protestant countries there were also *Nonconformists*, who belonged neither to Roman nor to State Church, but refused to allow their faith to be decided for them either by Pope or king. They claimed the Protestant right of "private judgment" of the teaching of the Bible, which they used as their one guide of life and faith. In England they were especially influential. Moreover, there appeared a small number of *Freethinkers*,

who were not Christians at all; in spite of attempts made to suppress them by both Catholics and Protestants, they had a growing influence on the thought of Europe.

In the south of Europe the Roman Church remained supreme. The Council of Trent (1545-1563) inquired into the complaints made against it, and reformed certain of its abuses. The Council also condemned the Protestants who would not accept the Church's authority and began an

Index of books that were not to be read by its members for fear of disturbing their faith.

The Roman Church was greatly helped in its struggle with Protestantism by the work of the *Society of Jesus*



Loyola

(the Jesuits). This was a new religious Order founded by St. Ignatius Loyola (1491-1556); its members were to devote their lives altogether to the service of the Pope, and to have the discipline and enthusiasm of a regiment of soldiers. While the Jesuits did much missionary work and won back to the Church whole regions that had turned Protestant, they were chiefly noted as educationalists. Their schools were for long the best in Christendom, improving the intelligence and conscience of the Catholics, and leading the Protestants to try to emulate them.

The Reformation was the cause of cruel persecution and fierce wars; terrible crimes were committed by Catholics and Protestants alike in the name of religion. Slowly, however, there grew out of the conflicts the idea of *religious toleration*, that each man must decide for himself what faith he holds, and that it is not merely wicked but useless to try to force him to accept a religion against his will and conscience, or to penalise him because his beliefs differ from those of others. Something of the old bitterness still remains, but it has been very largely overcome, and in most countries Catholic, Protestant, and Freethinker live peacefully side by side, differing in their faith but respecting each other's honest beliefs, and co-operating freely in matters of daily life.

II. THE POLITICAL SET-BACK

In spite of all the advances in civilisation, political thought in Europe had not gone forward. Indeed, it had received a set-back. The Reformation had destroyed the idea of a united Christendom and removed the check the Catholic Church had placed on the power of the rulers. Not only were there religious wars and persecutions, but the monarchs schemed and

warred against one another, slaughtering the people, destroying the nations' prosperity, and spreading a custom of rivalry and intrigue. The ideas of such rulers were displayed in the writings (*The Prince*) of an Italian politician Machiavelli (1469-1527), who explained that monarchs were not bound by the morals of ordinary men, and gave them helpful advice for raising their own power at the expense of others.

Yet while the rulers and ministers were intriguing or fighting against one another, and the common people were suffering under such conflicts, the ideals of Europe were progressing. The growth of the cities, the spread of trade and travel, the discovery of new lands, the advances in science and art, the revival of the old classics, and the rise of a splendid new literature, the increased reading of the Bible and the reformation in religion, were broadening the minds of the people of Europe and increasing their intelligence and sympathy. The dull hopelessness of the Dark Ages was gone, and the people were astir with new ideas and full of excitement and expectancy.

CHAPTER XIX

PRINCES AND PARLIAMENTS

The Power of the Princes: France, Germany and the Rise of Prussia, Russia and China, Spain, Italy, and Poland—The Power of the Parliaments: Switzerland, Holland, England—The First Rush for Colonies: America, India—The Idea of "Nationality"—Science, Art, and Music—The Progress of Literature—The Development of Religion—The Position of the Common People.

I. THE POWER OF THE PRINCES

Europe was now divided into hostile nations and rival sects; and its people had little experience with which to meet the continual changes that were taking place. In the new circumstances prevailing, the obvious form of rule seemed to be that of individual princes. No other method of government could be thought of, and the princes were there. At the end of the sixteenth century, practically all Europe was ruled by monarchs, whose power over their people was almost absolute.

(a) *France*.—Autocratic monarchy was at its highest in France. King Louis XIV, who reigned for seventy-two years (1643-1715), was the *Grand Monarque*, the most powerful ruler in Europe. He was dignified and able to command obedience, and he was at the same time a capable ruler, served by capable advisers. He lived in great state and splendour, using the new luxuries to adorn a magnificent palace at Versailles, near Paris. In the hope of reviving the Holy Roman Empire with himself at its head, he extended his king-

dom by warring with his neighbours and by bribing their rulers not to interfere with his plans. The money needed to support his luxury and carry out his schemes was obtained by heavy taxes on the common people—



not on the nobles or the clergy—until they were reduced to extreme poverty and wretchedness. Moreover, he had revoked the edict which tolerated Protestantism in France, and his persecutions drove many of his best subjects, the Huguenots, to escape abroad, taking their manufacturing skill with them.

(b) Germany and the Rise of Prussia.

—Though most of Germany belonged to the Holy Roman Empire, its Em-

peror had very little power, and the region had become a tangle of small warring states. It was the scene of the last of the religious wars of the Reformation. The Thirty Years' War (1614-1648), in which the rulers of the surrounding states took part, was one of the most terrible conflicts since the barbarian raids. It dragged on for years; it was waged not along a definite frontier but all over the empire; and it was

fought by mercenary troops who became mere brigands looting the countryside. It left Germany desolate, and set up a tradition of brigandage in warfare that lasted until modern days. Among the confusion, Frederick the Great (1740-1786) used a well-trained army to make unscrupulous attacks on Austria and Poland, and to convert his kingdom, Prussia, a small country on the north-east of Germany, into a powerful military state.

(c) *Russia and China*.—Russia, which had hitherto been very backward and barbaric, was suddenly brought more in line with the modern western nations by its rulers, Peter the Great (1682-1725) and Elizabeth the Great (1762-1796). To its east were the Cossacks of the great plains—wild nomads of mixed race, who were joined by outcasts and refugees from Russia and from the Tartars. The Russian Empire made use of these tribes to extend its territory eastwards, giving them land in Asia, and using them to subdue the Mongol nomads, who had lost their former energy. At last the Russian Empire stretched across North Asia to the Pacific.

The Chinese Empire, under its energetic Mongol rulers, was also extending inland, and covering East Turkestan, Tibet, Nepal and Burma. China was itself being influenced by Western ideas, and was carrying on a growing trade in porcelain and tea with the peoples of Europe.

(d) *Spain, Italy and Poland*.—Elsewhere the monarchs were less successful. Spain, worn out by its religious persecutions and its efforts to keep its possessions in the Netherlands and in America, had lost its old importance and was becoming a second-rate power. Apart from the lands ruled by the Republic of Venice and the Papal states governed directly by the Roman

Church, Italy was divided into another patchwork of small states like Germany.

Poland had been a backward country of savage, ignorant peasants ruled by a multitude of aristocratic landowners. Its king was elected, but its method of government was so clumsy that neither its king nor its parliament had any real power. In spite of a gallant struggle by its people under the patriotic leader Kosciusko it was conquered three times (1772 to 1795), and destroyed altogether, its territory being divided between Prussia, Austria and Russia.

2. THE POWER OF THE PARLIAMENTS

In carrying on their struggles with the surrounding nations the rulers encountered one great difficulty—money. The invention of gunpowder had made wars expensive; they could no longer be waged by feudal knights and their followers, but needed professional armies of highly trained troops, who would stand firm under artillery bombardment and cavalry charges, and who had to be given regular pay; and they also needed cannon, ammunition, fortifications for defending the cities and siege-trains for attacking them, all of which were increasingly expensive. To maintain the armies and wage the wars called for increased taxation, as did the new standards of luxury demanded by the monarchs.

The landlords and merchants, on whom the taxes fell, objected to having to pay so heavily for unnecessary wars, and began to insist on having a greater share in government and a voice even in foreign affairs. The rulers resented their interference and tried to keep the power in their own hands. Hence there broke out a struggle between rulers and the people, sometimes taking place peacefully in parlia-

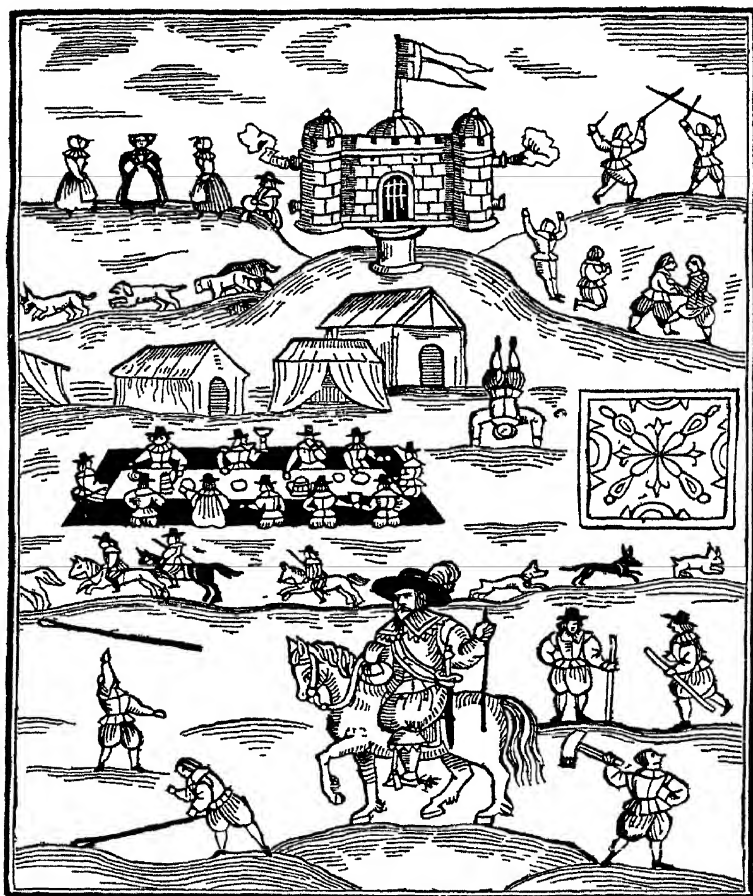
ments and law courts, sometimes breaking out with rebellion and civil war. The conflict was often embittered by religious intolerance, the subjects refusing to adopt the religion imposed on them by the ruler. Slowly there developed the idea of *democracy*, that the people, instead of being ruled by a king, should unite to govern themselves.

(a) *Switzerland*.—The first people to win their independence were the Swiss. In the thirteenth century the peasant farmers of the valleys round Lake Lucerne, tired of being ruled for the benefit of an outside governor, revolted and formed an “Everlasting League” (1291). After fierce fighting among the mountains they won their freedom, first as part of the Empire and then as an independent republic. The people of the adjoining regions joined their “Confederation,” and Switzerland became a land of refuge and freedom from tyrannous governments, its flag, the Red Cross of Geneva, being afterwards adopted as the sign of humanity in the midst of battle. The Swiss system of government, giving great freedom to the different *cantons* that form the state, enables people of diverse language and religion to associate together in peace and progress.

(b) *Holland*.—The Netherlands (Holland and Belgium) formed part of the Empire of Philip of Spain, the son of the Emperor Charles V. The people of Holland, mostly Protestants, were harshly persecuted by the intolerant Catholic Philip, who also taxed them heavily to carry on his war with France. In spite of terrible cruelty, Philip’s general, Alva, was unable to reduce them to obedience. In 1567 the Dutch broke out into revolt, under the leadership of William the Silent; after a long and desperate struggle they succeeded in defeating the Spanish forces. The indepen-

dence of Holland was recognised at the end of the Thirty Years' War (1648).

(c) *England*.—The power of the English monarch had been limited by the *Magna Charta* that King John



AMUSEMENTS IN THE 17TH CENTURY

had been forced to sign in 1215. Its Parliament included not only the nobility, but also representatives of the people, the *Commons*, who claimed the special right of regulating the taxes. James I, the first of the Stuart kings of England and Scotland, claimed to be an absolute monarch, with "Divine right" to rule as

he chose; nevertheless he had continual struggles with his Parliament over money matters. His son, Charles I, who needed money for an expensive war with France and Spain, and found it impossible to govern without a Parliament, quarrelled with the Commons so completely that in 1642 a civil war broke out. At first the King's "Cavaliers," gentlemen of honour and courage, defeated the common people who formed the forces of Parliament. Then Oliver Cromwell, the leading parliamentary commander, got together a body of men inspired by religious enthusiasm, the "Ironsides." His new army swept the Cavaliers before them, and Charles was defeated and captured, tried for treason to his country, and beheaded (1649).

Kings have many times slain one another and slaughtered the common people; but it was an unheard of thing for a committee of the people to condemn and execute their king. Not merely the rulers of Europe, but many of the English, were horrified. Cromwell, who had become "Protector" of the English Republic, found himself ruling a divided country, with civil conflicts in Ireland and Scotland and wars with France, Holland, and later with Spain. He was strong enough, however, to suppress the revolts at home, to defeat the Dutch and Spanish fleets, to protect the Protestants of France from oppression, and to send ships to the Mediterranean to destroy the fleet and bombard the ports of the Muhammadan pirates. During his rule England was, indeed, the greatest naval power in the world.

After Cromwell's death (1658), when the Republic collapsed, and Charles II (1660-1685), the son of "Charles the Martyr," was welcomed to the throne, England lost its prestige and efficiency. Charles'

brother, James II, came into renewed conflict with Parliament and was forced to abdicate (1688), being replaced by William of Orange and Mary. Under the later Georges, rulers of Hanover in Germany, power passed for a time to the House of Lords.

England is still a *limited monarchy*, governed by the King and Parliament, the aristocratic House of Lords and the democratically elected House of Commons. The chief power, especially the control of Finance, is in the hands of the Commons, the Lords act as a check on their proceedings, while the Royal Family have a great influence on the Church, on the army and navy, and on foreign affairs and social life.

3. THE FIRST RUSH FOR COLONIES

(a) *America*.—While Central Europe was thus divided by conflict, the Western nations were taking advantage of the new lands discovered across the Atlantic. At first they made use of them merely for trading and mining precious metals, but later they sent out colonists to form permanent settlements. The British proved to be the most successful in founding colonies: among its emigrants were Nonconformist Protestants who had been persecuted by the Stuart kings, and who sought in the "New World" the freedom to worship God in their own way denied them in England. Soon almost the whole of the Atlantic coast of North America was under the British flag, the settlements of the Swedes and Dutch having been annexed by the English.

The French had made extensive settlements farther south and north in Canada and at New Orleans, and were pushing inland, making treaties with the Indians and giving the British an uneasy feeling that their colonies were being hemmed in between the

French and the sea. In 1754 war broke out; Quebec was taken by the British under General Wolfe (1759), and Canada was ceded to Britain in 1763, the French colonies in the south being handed over to Spain.

(b) *India*.—In India the Mogul Empire set up by Baber and his successors had fallen into decay, and was now divided among independent chiefs and subject to raids from beyond the Himalayas. Meantime coastal trading stations had been established by several European countries—first the Portuguese, then the Dutch, and lastly the French and English. The warehouses and factories had to be fortified and armed for protection both against the natives and against European rivals, and the traders organised armies and formed alliances with the warring Indian princes. Naturally the French took one side and the British another; and after a long struggle the French were conquered by the forces of Robert Clive. The British thus became the dominant power in India, vanquishing the armies of the native princes, and even controlling their nominal overlord, the Great Mogul, at Delhi.

These victories were gained, not by the British Government, but by a private firm of sea adventurers, the East India Trading Company, which thus ruled a land larger and more populous than the realms of the English King. As the Company was practically free from control by Parliament, and had been established purely in order to trade and make a profit for its members, there is little wonder that its officials treated the natives with scant justice or sympathy, and that they were accused of extortions and cruelty. Clive himself was censured by Parliament, and committed suicide (1774), and Warren Hastings, a great administrator who had done much to organise the

Company's rule, was also tried for misconduct but was acquitted. In spite of the criticism directed against its officers, the Company still continued to have unchecked control of India, and to use its great powers for its own benefit.

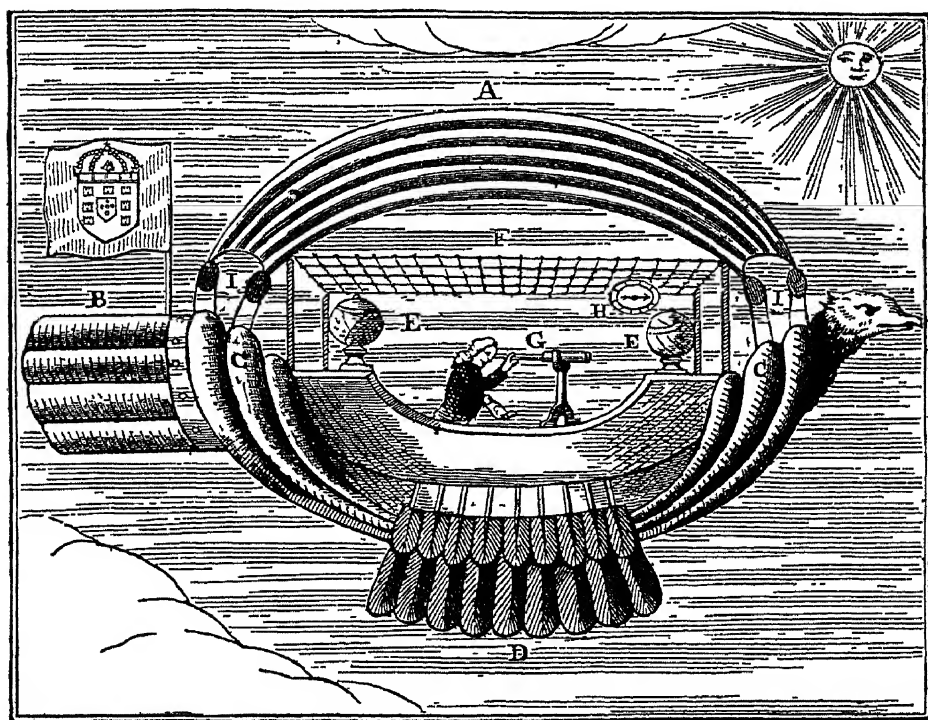
4. THE IDEA OF "NATIONALITY"

We are so accustomed to the idea of belonging to a particular "State" that we find it hard to realise that until the eighteenth century folk thought far less of their nationality than they do to-day. They were loyal, not to their country, but to their feudal chief or their king; and above such earthly loyalties was Christendom, to which they all belonged. But as the nations developed, people's minds turned from rulers who came and passed to the "nation" which was permanent and which maintained a consistent policy through its Ministers and officials. The *Great Powers* were spoken of as if they were not merely groups of people who happened to live under the same rule and were very like people under other governments, but as if they themselves were living beings, something like men but ever so much stronger and more important. People talked of the "Designs of France" and the "Ambitions of Prussia"—they could quite understand "Powers" who were greedy and revengeful (like men!). Their minds filled with such ideas, they were ready to sacrifice themselves, or anyone else, because the "Power" to which they "belonged" had quarrelled with some other "Power" and they had to protect its "honour." The same idea prevails to-day, for people still say that "Germany" is plotting revenge, or that "France" must do this or that, and such false ideas still bring danger of conflict. But happily we are now beginning

to realise that such super-human "Powers" do not really exist at all, but only people of the same human family who happen to be divided up under various inconvenient governments.

5. SCIENCE, ART, AND MUSIC

Once begun, the study of nature continued to flourish, the work of its pioneers being taken up by an



AN EARLY IDEA OF A FLYING-MACHINE

increasing number of thinkers. Progress was made in every branch of science; the outstanding figure is Sir Isaac Newton (1642-1727), not merely the greatest mathematician of history, but also a philosopher,

astronomer and physicist. His finest achievement was the discovery of the laws of gravitation, and he also investigated the nature of light and devised new methods of calculation. Advances were likewise made in philosophy, its chief thinkers being Descartes, who also invented analytical geometry, Hume and Kant. Valuable work on political questions was done by Thomas Hobbes and John Locke.

Art had fallen very much under the control of the wealthy. Painting had ceased to deal chiefly with religious subjects and was devoted to realistic scenes of nature and to portraits of prominent people made chiefly for the collections and galleries of the gentry. The chief artists were Velazquez and Rembrandt of the seventeenth century and Reynolds, Gainsborough and Romney of the eighteenth. Architecture was used not so much for churches and town halls as for the palaces of the monarchs and the mansions, in place of the old castles, for the nobles and gentry. In England, however, the destruction of London in the Great Fire (1666) gave opportunity to Sir Christopher Wren to rebuild its churches, his masterpiece being St. Paul's Cathedral. Such architecture was accompanied by great advances in the making of furniture and decorations for the well-to-do.

Great progress had also been made in music. The scales had been devised, many novel types of instrument had been invented (the most noteworthy being the violin) and were being used, massed, in operas and oratorios. The great composers of the period were Purcell, Bach, Handel, Haydn, Mozart and Beethoven. Singers were much thought of and greatly patronised and petted. Opportunities for enjoying music were chiefly confined to the rich; among the poor even singing was declining.

6. THE PROGRESS OF LITERATURE

Literature in the parliament-ruled countries differed greatly from that which flourished under the monarchs. French writers, trying to please the court, were very careful about having a correct style; their prose, except for some lively political arguments and bright memoirs, was dull, their verse was formal and uniform, and their plays, dealing chiefly with tragedies in high life, were hampered by the out-of-date rules of the Greek dramatists.

An exception to the general monotony was Molière (1622-1673), who was not merely a playwright but an experienced actor who disregarded the old rules and wrote very amusingly about everyday life.



JOHN BUNYAN

English poetry also became somewhat formal with Dryden and Pope, but its prose developed very differently. The chief writers, who were not patronised by the court but arose from the people, cared nothing for correct style but wrote in the way they thought most effective. The splendid English *Authorised Version* of the Bible did much to make the language clear and beautiful. Bunyan's Protestant allegory, the *Pilgrim's Progress* (1678), and Dean Swift's bitter satire on the life of his time (1667-1745) show great vigour and sincerity. Through the work of Richardson (1689-1761), Defoe (1659-

astronomer and physicist. His finest achievement was the discovery of the laws of gravitation, and he also investigated the nature of light and devised new methods of calculation. Advances were likewise made in philosophy, its chief thinkers being Descartes, who also invented analytical geometry, Hume and Kant. Valuable work on political questions was done by Thomas Hobbes and John Locke.

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Great progress had also been made in music. The scales had been devised, many novel types of instrument had been invented (the most noteworthy being the violin) and were being used, massed, in operas and oratorios. The great composers of the period were Purcell, Bach, Handel, Haydn, Mozart and Beethoven. Singers were much thought of and greatly patronised and petted. Opportunities for enjoying music were chiefly confined to the rich; among the poor even singing was declining.

6. THE PROGRESS OF LITERATURE

Literature in the parliament-ruled countries differed greatly from that which flourished under the monarchs. French writers, trying to please the court, were very careful about having a correct style; their prose, except for some lively political arguments and bright memoirs, was dull, their verse was formal and uniform, and their plays, dealing chiefly with tragedies in high life, were hampered by the out-of-date rules of the Greek dramatists.

An exception to the general monotony was Molière (1622-1673), who was not merely a playwright but an experienced actor who disregarded the old rules and wrote very amusingly about everyday life.



JOHN BUNYAN

English poetry also became somewhat formal with Dryden and Pope, but its prose developed very differently. The chief writers, who were not patronised by the court but arose from the people, cared nothing for correct style but wrote in the way they thought most effective. The splendid English *Authorised Version* of the Bible did much to make the language clear and beautiful. Bunyan's Protestant allegory, the *Pilgrim's Progress* (1678), and Dean Swift's bitter satire on the life of his time (1667-1745) show great vigour and sincerity. Through the work of Richardson (1689-1761), Defoe (1659-

1731) and Fielding (1707-1754), the novel came into its present form. Plays had been suppressed by the Puritans and had become coarse during the reaction that followed; they developed attractively under Goldsmith and Sheridan.

7. THE DEVELOPMENT OF RELIGION

Religious intolerance had ceased to lead to burnings and torture, and had taken the form of suppression of services, imprisonment, banishment, and irritating oppression. In France, Louis XIV had succeeded in stamping out Protestantism—that is, he had forced into the Roman Church many people who did not really believe its teaching. The result was a show of religion that covered disbelief, while there soon arose an open mockery of religion, and a suppressed resentment at the Church which was ready to break out at the first opportunity.

The Civil War in England was much complicated by religious disputes. The State Church was of course on the side of the kings. The backbone of the Parliamentary party was the Puritans, a group of sincere but narrow-minded Nonconformists. During the Commonwealth they enforced their peculiar customs on the people, thereby producing an anti-religious reaction when they lost power. When the monarchy was restored the Church regained its old power, and Roman Catholics and Nonconformists were subjected to various disabilities. The Society of Friends (Quakers), founded in the seventeenth century by George Fox (1624-1690), has carried out much good social work and has stood more than any other Christian body for the idea of world peace. In the eighteenth century two clergymen, George Whitfield and John Wesley (1703-1791), organised bodies of

“revivalist” preachers to carry the teaching of Christ to the poor of England; the followers of Wesley were forced out of the English Church and formed a new Nonconformist body, the Wesleyan Methodists. The modern Congregationalists and Presbyterians are the modern representatives of the early Nonconformists. The Unitarians, who also had their origin in this period, differ from other Christians in not regarding Christ as God, though they follow Him as their Leader.

8. THE POSITION OF THE COMMON PEOPLE

The successful revolutions against autocratic monarchs had been carried out, not by the common people, but by the merchants and middle class. The growth of trade and manufacture had for a time made life more comfortable for all, and there was a temporary end to the revolts of the poor. Moreover, the Reformation had broken up the educational system that had produced the poor students who formed the brains of the older insurrections; and education was now in the hands of the state, and was confined to the more wealthy.

In the eighteenth century life again became hard for the masses of the people. The peasants of Eastern Europe were still little better than serfs; those of France were suffering from the extortionate taxes that maintained the splendour of the court; and those of England had been deprived of the common lands they had formerly cultivated by the *Enclosure Acts* merging them in the estates of the landowners. The free peasants became wage-earners for the owners, or drifted into the towns to slave in the factories and huddle in squalid slums, joining the craftsmen, who had lost their independence and were becoming mere

“hands” employed by the owners of large businesses. The gentry of England, reading about the fall of Rome in the history written by Gibbon, congratulated themselves that there were no more barbarians to bring destruction on Europe; they did not notice that the poor of their own land were being converted into barbarians more ignorant and brutal than the nomads who had invaded Rome.

CHAPTER XX

THE NEW DEMOCRATIC REPUBLICS

The British Settlements in America—The War of Independence—The Constitution of the United States—America Outside the States—France in the Eighteenth Century—The French Revolution—The Reign of Terror—The Directory—The Career of Napoleon—The Congress of Vienna

I. THE BRITISH SETTLEMENTS IN AMERICA

Freed from the French menace, the British settlers in North America were now free to spread inland from the sea towards the mountain barrier of the Alleghanies. Their colonies were of very diverse origin. The first permanent settlement of the English in America had been founded at Jamestown, in Virginia, under Captain John Smith (1606). From 1620 onwards the New England region, Maine, Massachusetts, New Hampshire, Connecticut, and Rhode Island, had been occupied by Nonconformists, who disliked the Church of England and the government of the Stuart kings and had sought liberty in the west. South of these were three states taken over from the Dutch: New York (once known as New Amsterdam), New Jersey, and Delaware (originally Swedish). Inland was Pennsylvania, colonised by the Quakers under William Penn (1644-1718), and afterwards by a number of German farmers. Maryland, the next state, had been founded by Catholics seeking religious freedom (1632). Beyond Virginia, which was Cavalier in sympathy, came Carolina, formerly an unsuccessful colony of French Protestants. Farthest south was

Georgia, occupied by a number of unfortunate debtors rescued from prison by a philanthropist, and later by Protestants from the Tyrol.

The colonies differed not only in origin and in religious and political outlook but in climate and occupation. Those north of the *Mason and Dixon Line* separating Pennsylvania from Maryland and Virginia were farm-lands owned and worked by free citizens. Except that there was very little class distinction—for no one would consent to be a servant when he could find land for himself and become his own master—they rather resembled England or South Germany. South of the dividing line, where the climate was warmer, there were large tobacco plantations run by slave labour. Attempts had at first been made to man them with Red Indian captives, who proved too dangerous to their masters, and by white labourers from England, prisoners of war, victims of religious persecution, and even children kidnapped and sold to the planters. It was found, however, that the plantations could be best worked by negro slaves; and from 1620 onwards natives captured in Africa were shipped by slave-traders across the Atlantic.

So great were the differences between the settlements, and so vast was the region they occupied, that it hardly seemed likely that they would ever unite. In spite of their differences, however, the colonies were alike in fearing the Red Indians, in dreading conquest by the French, and in resenting unfair treatment from the British Government. The Red Indians, although they had formed one powerful group of tribes, the *Five Nations of the Iroquois*, had never united against the settled people like the nomads of Asia; the French had been defeated and ceased to be a menace; and the colonies were thus free to face

their third difficulty—injustice from the rulers of their motherland.

2. THE WAR OF INDEPENDENCE

The government of George III (1760-1820) was trying to use the colonies for its own advantage. The rulers tried to secure for themselves and for rich "Companies" the profits from the opening of new lands; they insisted that the colonies should not trade direct with other nations, but only through England; and they taxed the colonists without their consent. The dispute of the colonists was thus not with the British *people*, many of whom sympathised with them and resented their treatment, but with the British crown and government. Protests were raised against taxation, smuggling was carried on to evade the trade restrictions, and in 1773 a party of the colonists disguised as Red Indians threw into Boston harbour cargoes of tea that were being landed against their wish. To punish the people of Boston, the British Government decided that the port was to be closed, destroying their trade. The rest of the colonists now rallied to their support, holding a Congress which decided that all the colonies should discontinue trade with England until their grievances had been met.

In the next year, 1775, the British general at Boston attempted to arrest two of the American leaders. By this time, however, the colonists were ready to resist. The British troops marched inland, encountering and killing a party of colonists at Lexington, and then on to Concord, where they were attacked and forced to retire to Boston, "sniped" by the colonists as they retreated. The American *War of Independence* had begun.

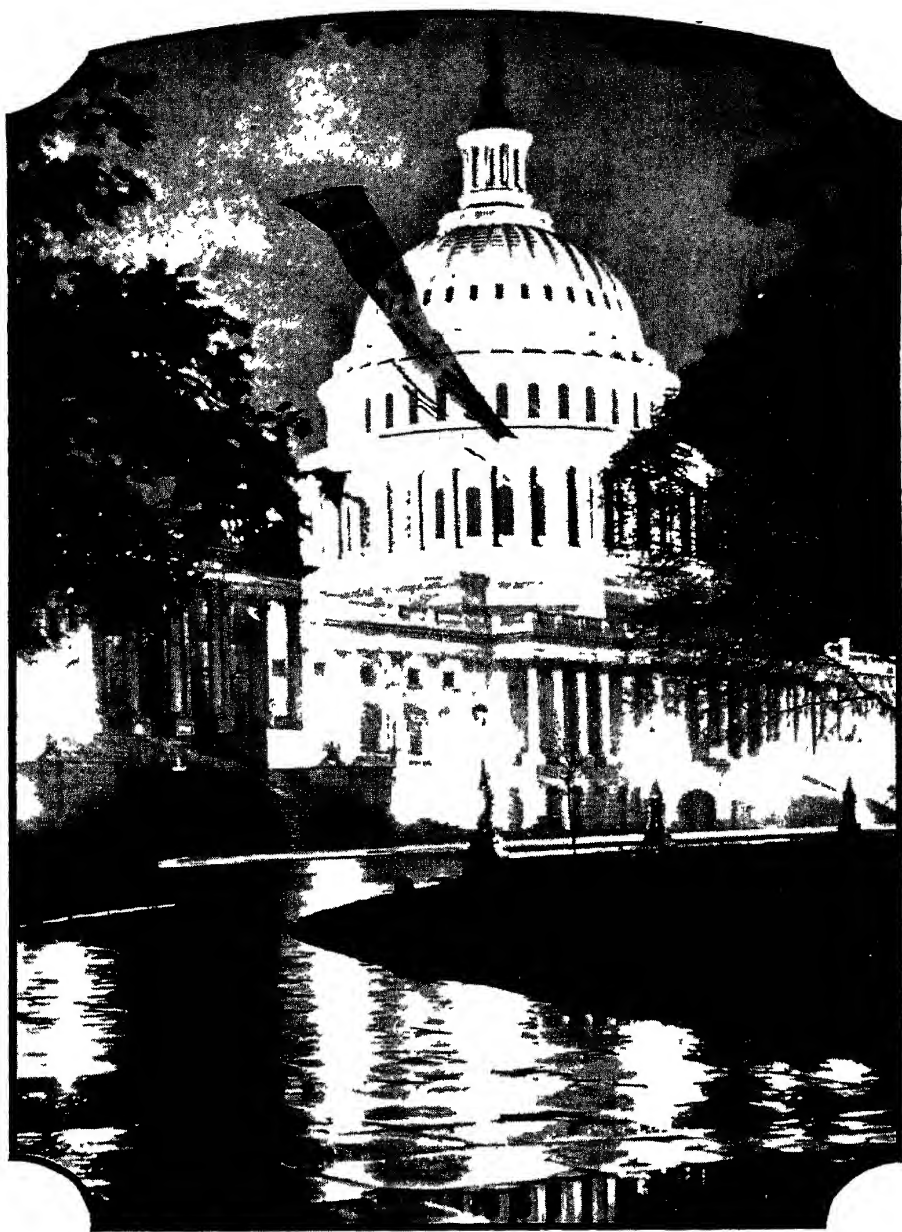
The war dragged on for eight years. The English

king hoped to weary the colonists into submission; but the cruelties of his hired German troops and their savage Indian allies only made them more determined to resist. They would at first have been willing to remain under British rule if only they could be assured of just treatment, but on July 4th, 1776, their Congress decided to break free, and drew up the American *Declaration of Independence*. The French sent help to the colonists, the English forces were defeated at Yorktown (1781) and in 1783 the British Government was forced to recognise the independence of the Thirteen States.

3. THE CONSTITUTION OF THE UNITED STATES

For a time the States found it difficult to work together. Their Congress had little control over them, and there seemed a danger that they would develop into independent nations that might even fight over their claims to the new lands farther west. At one time they actually considered asking a Prussian prince to become their king, so as to give them the benefit of a central government! In 1787, however, the representatives of the different colonies agreed on a Constitution, and appointed a *Federal* government, that without merging the various states into one another united them into a single nation. The Americans no longer thought of themselves as the people of their own particular state: they were "the people of the United States."

The Constitution was accepted by the different States and the first Congress of the new Union assembled in 1788. George Washington, who had commanded the American forces during the war, was appointed President, the Constitution was revised, and the Federal capital was established at Washington.

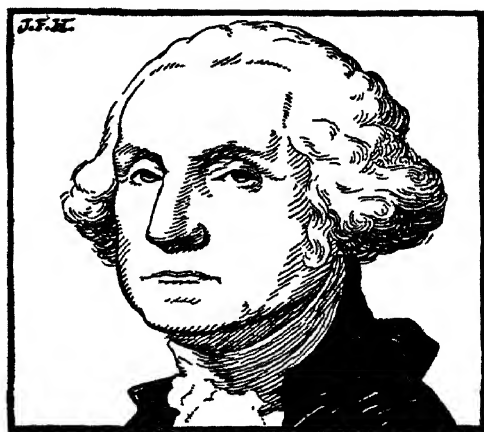


(By courtesy of the American Express Travel Service)

THE CAPITOL AT WASHINGTON, THE SEAT OF THE U S
GOVERNMENT

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The new Union had not developed slowly, as the nations of Europe had developed; it had been planned and made by its people. The Greek thinkers of old had dreamed of building new states—the Americans had done it. The States were republican; they had no kings or hereditary nobles; their officials were elected by the people; there was no state church, and all religions were tolerated. The citizens of the American Republic were to be free and equal. Many of the evils of the older countries had been swept clean away.



Washington

One great fault the new Republic had, that it permitted slavery. In 1771, slavery had been declared illegal in Britain, and it had been condemned by many of the founders of the United States. Some of the Southern States had, however, refused to enter the Union unless they could retain the slaves on which their prosperity depended; and so, in the land of the free, was a slavery in some ways worse than that of Rome.

Nevertheless it was a great experiment that the Americans were making. Lovers of freedom in Europe watched the progress of the new Union with sympathy and admiration as it set to work to order its affairs and to spread civilisation westward across a whole continent.

4. AMERICA OUTSIDE THE STATES

The Spanish colonies in America soon followed the example of the English and threw off European rule, those in North America merging into the United States. Those of Central and South America were too widely scattered to form a Union; they became separate Republics, at first suffering from frequent wars and revolutions. The Portuguese colony of Brazil was for a time an independent Empire, but in 1889 it also declared itself to be a republic. The *Monroe Doctrine* of the United States does not permit the Great Powers of Europe to interfere with any part of America: except for Canada and some other British possessions, the "New World" across the Atlantic has become independent of the Old.

5. FRANCE IN THE EIGHTEENTH CENTURY

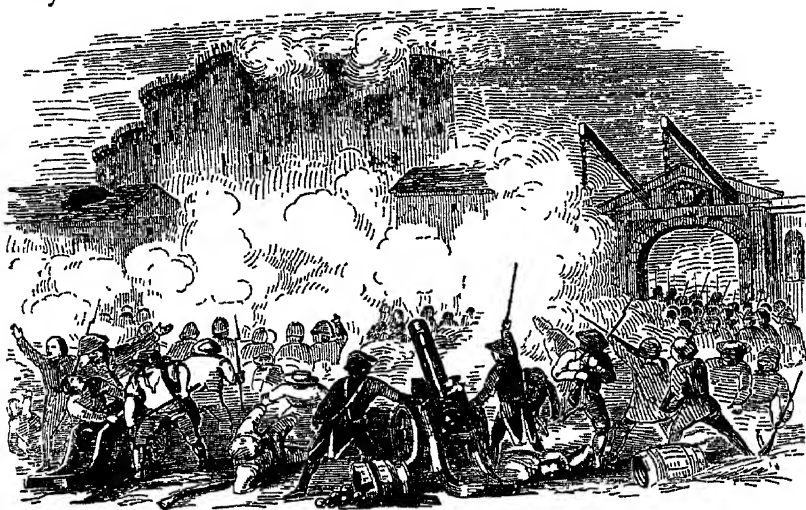
With all its splendour and conquests, the Grand Monarchy of France had not brought prosperity to the country. The peasants had to pay not only the crushing taxes collected by the King, but heavy dues imposed on them by the nobles, while the laws against hunting forbade them to protect themselves from the droves of wild boar and herds of deer that trampled their crops or from the flocks of pigeons that devoured their seed. The prosperity of the towns was hindered by many absurd rules regulating trade, and by customs-duties imposed on goods moving about the country. The laws were harsh, varying greatly in the different regions of France, and permitted imprisonment without trial at the whim of the rulers. The successors of Louis XIV shared his expensive tastes without sharing his efficiency, and under their rule the country was brought near to ruin.

Inspired by the new scientific discoveries, and by the comparative freedom and progress of England, a number of French thinkers devoted themselves to the study of social questions and tried to work out schemes of improvement. Montesquieu (1689-1755) made a careful criticism of political organisation and opened people's eyes to the faults of autocratic government. Voltaire (1694-1778) criticised the evils of the time and attacked the Roman Church, doing much to shake faith in the old order of things. A group of writers, led by Diderot, published an *Encyclopædia*, explaining the results of scientific study and appealing for progress. Another group of students, the Physiocrats, discussed manufacture and trade, developing the science of *political economy*. Rousseau (1712-1778) taught that men were "naturally" good and happy, but that they were spoilt by civilisation, and urged them to "return to nature." An Italian writer, Beccaria (1738-1794), exposed the evils of the unjust laws and cruel punishments that prevailed everywhere in Europe. In spite of the efforts of the King and Church to suppress them, such writings and many smaller pamphlets circulated widely, rousing a strong public opinion in favour of reform.

6. THE FRENCH REVOLUTION

In 1789 finance was in so bad a state that Louis XVI called together, for the first time since 1614, the French Parliament, the *States General*, to save the nation from ruin. It consisted of nobles, clergy, and the "Third Estate," the commoners; and the latter at once made it clear that they, and not kings or nobles, were going to be the real rulers of the land. When Louis tried to overawe them with his foreign troops, they raised their own armed forces, the *National Guard*. There was

some fighting; the great prison of Paris, the Bastille, was captured and many of the noblemen's castles were burnt, their owners being killed or driven from the country.



THE TAKING OF THE BASTILLE

The *National Assembly*, as the Parliament was now called, then set to work to reform and reorganise the country. Their task was far more difficult than that of the Americans: the King and his nobles were plotting against them, the exiles were trying to bring about a foreign invasion to restore the King's power, and trade had been still further disturbed by the Revolution. Moreover, the Assembly had adopted a disorderly method of debate, liable to outside interruption, that hindered their proceedings. In spite of such disadvantages, they were able to carry out a number of valuable reforms. Torture, unjust imprisonment, serfdom, and religious persecutions were abolished; the taxes were more equitably levied, an excellent system of law courts was set up, and promotion in the army was thrown open to all classes. On the other

hand, the Assembly introduced changes in the Church that were very offensive to Catholics, and lost their sympathy for the Revolution.

If the King and his nobles had been content with a limited monarchy on the English pattern, and had supported the National Assembly, the changes might have gone on peacefully. Instead, they intrigued with the monarchs abroad, and the royal family attempted to escape to the protection of the foreign armies that were massing on the frontier for an invasion, only to be recaptured and brought back to Paris (1791). Public opinion now turned against the King and in favour of a republic, and a group of extreme revolutionaries, the Jacobins, whose leaders were Robespierre, Danton and Dr. Marat, became very influential.

War now broke out between the French and the royalist countries of Austria and Prussia. At first the French soldiers were badly beaten; some indeed ran away as soon as they caught sight of the foe. But when the *Legislative Assembly*, the successors of the original National Assembly, declared that the country



DR. MARAT

was in danger, its people rallied to defend the liberty they had won. The new armies were fighting not, like their foes, for pay, or in the quarrels of their rulers, but for France and freedom. Though badly equipped and clothed, they not merely swept the invaders out of France, but themselves invaded the countries around, claiming to bring liberty to the oppressed subjects of the foreign "tyrants." Then the French unwisely declared war on England, destroying the sympathy of many of the English for the Revolution, and bringing against themselves a fleet more powerful than their own.

7. THE REIGN OF TERROR

France had now been declared a Republic (1792). Alarmed at the invasion, the *National Convention* permitted a number of political prisoners to be murdered, and had the King beheaded (1793). Insurrections followed in different parts of France, and again France was invaded. In the face of such dangers, the group of extremists who had seized control of the country decided that the only way to save the Republic was to slaughter all who seemed to be against it. The insurrections were suppressed with great cruelty, and numbers of suspected people were condemned by the *Revolutionary Tribunal* to be executed. Marat had been stabbed, Danton was beheaded, and the fanatical Robespierre was in control of affairs. It was the *Reign of Terror*—just as Christians had persecuted in the name of Christianity, so the leaders of the Revolution slaughtered in the name of freedom, equality, and brotherhood. In July 1794 the Convention turned against Robespierre and had him guillotined; the people were tired of bloodshed and the executions ceased.

Terrible as it was, the Reign of Terror was not so frightful as is sometimes supposed. It had executed about four thousand people (far less than were killed in a day's fighting during the Great War), many of whom were guilty of plotting against their country. The bulk of the French citizens were never in any danger and were unaffected by the Terror. Moreover, the *Committee of Public Safety* that attended to the practical affairs of the nation had introduced many useful reforms; besides organising and equipping its armies, it had worked out a system of education, drafted a code of laws, and replaced the clumsy coinage and weights and measures by the simple and effective decimal system used to-day everywhere outside England.

8. THE DIRECTORY

Robespierre was succeeded by a *Directory* of five rulers, who suppressed the revolts that broke out and governed France without introducing any further changes. Under their rule the armies of France continued their conquests abroad, "liberating" the surrounding nations and sending their wealth home to Paris to pay the expenses of the Government.

9. THE CAREER OF NAPOLEON

One of the revolts against the Directory had been crushed by a young artillery officer, Napoleon Bonaparte (born in Corsica, 1769), who had also saved Toulon from invasion during the Revolution. Promoted to command the French forces in Italy, he showed himself not only a military genius but a leader able to inspire his followers with enthusiasm, and gained a series of brilliant victories. Leading his troops to Alexandria, he mastered Egypt (1798), and,

though his fleet was destroyed by Nelson at the Battle of the Nile, he returned to France as a conquering hero.

Soon he had overthrown the Directory and become "First Consul" and practical head of the state (1799). His armies were victorious in Italy and Austria, peace was made with England, and he set to work to re-organise France very completely, building roads and canals, forming an efficient police force, developing banking and giving the country a plain statement of law, the *Code Napoleon*. He also made peace with the

Pope and with the nobles who had taken refuge abroad from the Revolution.

Napoleon was not, however, satisfied with being merely an elected ruler. In 1804 he appointed himself Emperor, with subordinate kings, two of whom were his brothers, ruling the adjacent countries his troops



Napoleon as Emperor

had conquered. Soon France was at war again. In the hope of invading England, Napoleon assembled an army at Boulogne, but the destruction of his fleet by Nelson at the Battle of Trafalgar (1805) destroyed any hope of his conquering Britain or becoming supreme at sea. After using the Boulogne Army to conquer the Austrians, Prussians (1806) and Russians, he made a treaty with the Tsar Alexander I of Russia, the two monarchs planning to divide the rule of Europe and Asia, and to ruin Britain commercially by boy-

cotting its goods and destroying its Continental trade.

In 1810 Napoleon divorced his first wife Josephine, and married an Austrian Princess, thus entering the oldest royal family of Europe. Already, however, his power was waning; the English had invaded Spain, whose people were in revolt, and were warring successfully against his troops. Alexander soon refused to support his scheme for refusing trade with Britain, and Napoleon therefore invaded Russia with an immense army (1812). He captured Moscow, hoping that this would force Alexander to surrender, but was forced to retire when the Russians set fire to the town. His retreating army was caught in the bleak Russian winter, and the bulk of his troops were frozen to death or slaughtered by the nomad Cossacks and the peasants. Of that great host, only a small proportion reached France alive.



Tsar Alexander I.

His allies now turned against him, and his subject states revolted. In 1814 his last armies were defeated, and he was forced to abdicate and retire to the Isle of Elba, being replaced on the throne of France by the unpopular Louis XVIII.

After eleven months Napoleon escaped from Elba, evaded the British fleet, and landed in France. His army rallied to his support, and for a hundred days he was again master of the country. In 1815 he was finally defeated by the British and Germans under

Wellington and Blücher at the Battle of Waterloo. The French turned against him, his attempts at escape failed, and he was exiled by the British to the lonely Isle of St. Helena, where he died in 1821.

10. THE CONGRESS OF VIENNA

The campaign of Napoleon had left Europe exhausted and war-weary, and for forty years there was a dull, half-hearted peace. After his downfall the rulers met at the *Congress of Vienna* to settle the questions arising out of the wars and to divide up into separate nations the peoples he had conquered. Louis XVIII regained the Kingdom of France; the Dutch republic was destroyed and merged with Belgium; North Italy was given to Austria, and parts of France and Italy to the Kingdom of Sardinia; Norway and Sweden were joined under a single ruler; the Poles were divided between Russia and Prussia; Austria-Hungary was given rule over a mixture of different races, and a German confederation was formed that included a tangle of small states, together with parts only of Prussia and Austria. The Holy Roman Empire had been destroyed by Napoleon in 1806, and was never revived.

In 1821 the Greeks revolted against their Turkish rulers; after six years they won their freedom, three Christian states being formed in the Balkans—Greece, Roumania, and Serbia. A series of revolts broke out in 1830: the French dethroned Charles X, who was aiming at absolute power, and replaced him by Louis Philippe, and the Belgians broke away from the Dutch to form a separate kingdom. Insurrections in Italy and Germany were ineffective, but that of Poland set up a republican government in Warsaw, which was cruelly suppressed a year later. These troubles were

due to the action of the Congress, which had divided up the peoples without any regard for their religion, race, or preferences, thus not bringing peace to war-shattered Europe, but only paving the way for further wars and revolution.

CHAPTER XXI

THE BEGINNING OF A NEW AGE

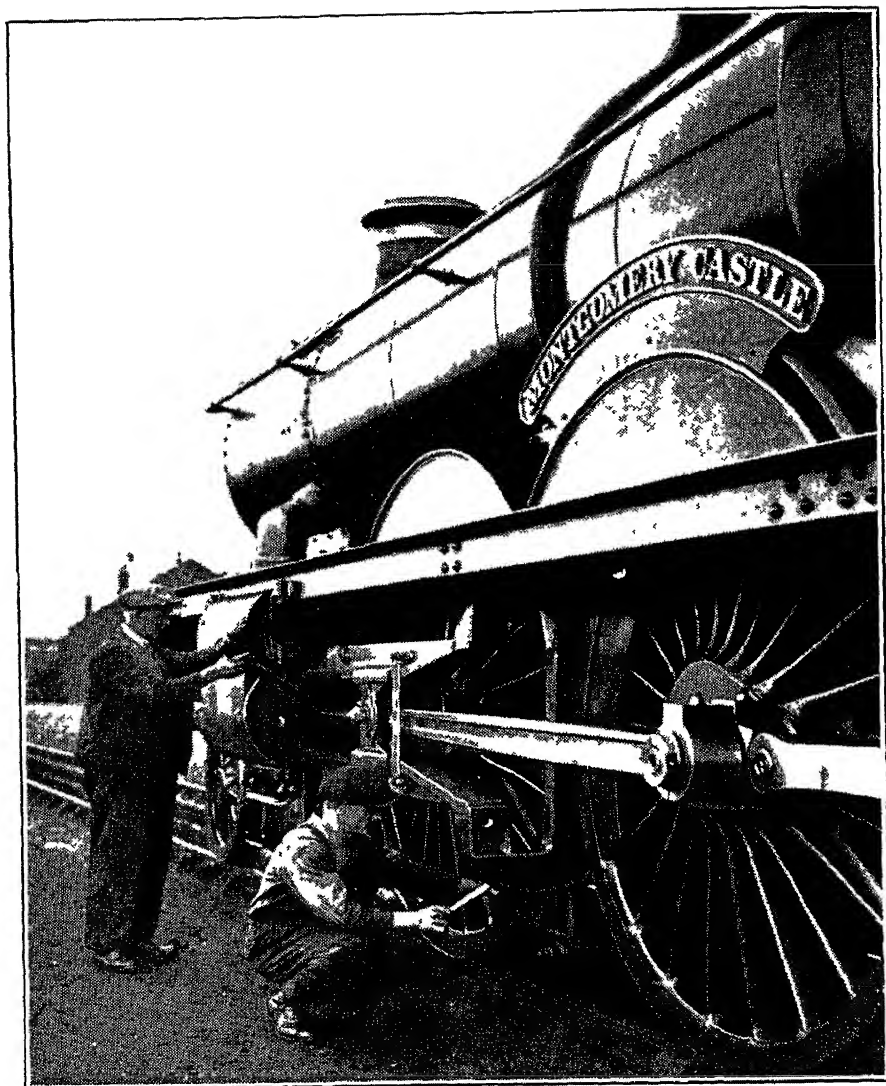
The Development of Machinery—The Industrial Revolution—The Idea of Socialism: Karl Marx and Communism, Robert Owen, Co-operation, The Trade Unions, Socialism.

I. THE DEVELOPMENT OF MACHINERY

Though the life of man had changed very greatly, the changes had so far taken place slowly. In some ways, indeed, things had hardly changed at all since the beginning of cultivation; most people were still spending lives of hard toil on the land, just as in the days of Rome and Babylon, and the lives even of rulers and townsfolk much resembled those of bygone days.

Then, in the eighteenth century, changes began to take place very rapidly. The new developments were not due to rulers and conquerors, but to the quiet work of careful students of nature, whose research and experiment were at last producing results. A feature appeared that was new in the world's history, the *power-driven machine*.

In 1738 John Kay of Lancashire invented a shuttle which enabled cloth to be woven more quickly. Thread was now in increased demand; to supply it more plentifully Hargreaves invented the spinning-jenny (1767), Arkwright a roller-spinning machine (1768), and Crompton a combination of the two, the spinning-mule (1779). To deal with the larger quantities of thread produced, Dr. Cartwright devised



(By courtesy of Fox Photos Ltd and the G W R Magazine)

THE ENGINE OF THE CHELTENHAM FLIER,
THE FASTEST TRAIN IN THE WORLD

the power-loom (1784). Other improvements made in cloth manufacture included the power-gin for cleaning cotton, invented by Whitney in 1792. These inventions enabled cloth to be produced much more quickly and cheaply than had ever been possible.

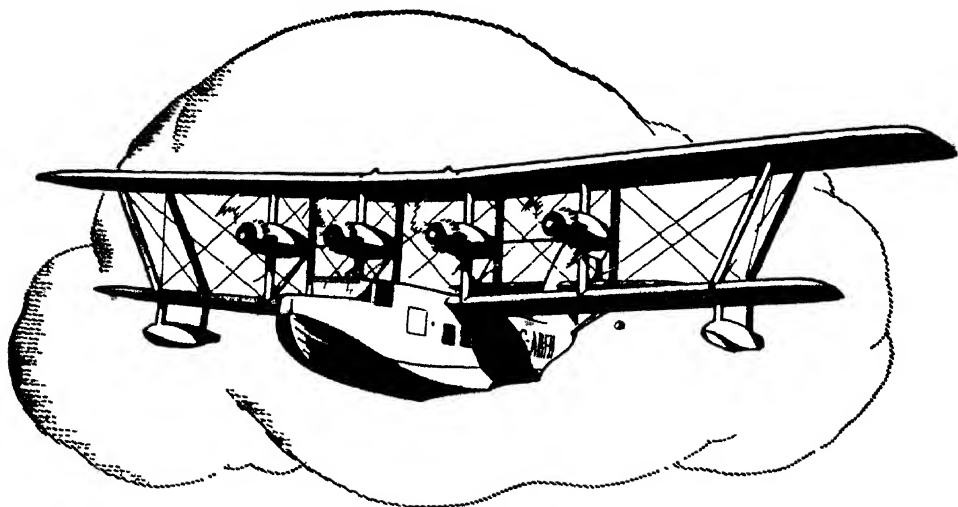
To make the new machines, large quantities of iron and steel were required, while to drive them needed some source of power more reliable than wind and water mills. Coal, instead of wood-charcoal, was used for smelting iron about 1750, and towards the end of the century bellows were supplanted by the blast-furnace. Improvements were also made in the methods of working the iron when it had been smelted: it was no longer dealt with in small quantities as a handicraft, but was worked and shaped in bulk by machinery.

Clumsy steam-engines were in use during the eighteenth century for pumping water out of coal-mines; they were greatly improved by James Watt (1736-1819), and in 1785 they were used for driving the spinning machinery. Soon they were used for mill and factory work, enabling large numbers of machines to be driven simultaneously.

The Watt engine was adapted by Trevithick in 1804 to be used as a locomotive; George Stephenson (1781-1848) made it more efficient, and railways were first opened for traffic in 1825. The first steam-boat had already appeared in 1802; ocean-going steamships developed rather slowly until the invention of the screw, in place of the paddle, enabled them to come into general use. Soon the land was covered with a network of railways, while the seas were traversed by a growing steamer traffic.

Another group of inventions was brought about by

the discovery of electricity. The telegraph came into use in 1835, and the first underseas cable in 1851. Electric lighting and heating and electric traction were developed, with cables that could be used for the transmission of electric power over large distances. Wireless telegraphy and telephony followed in the twentieth century.

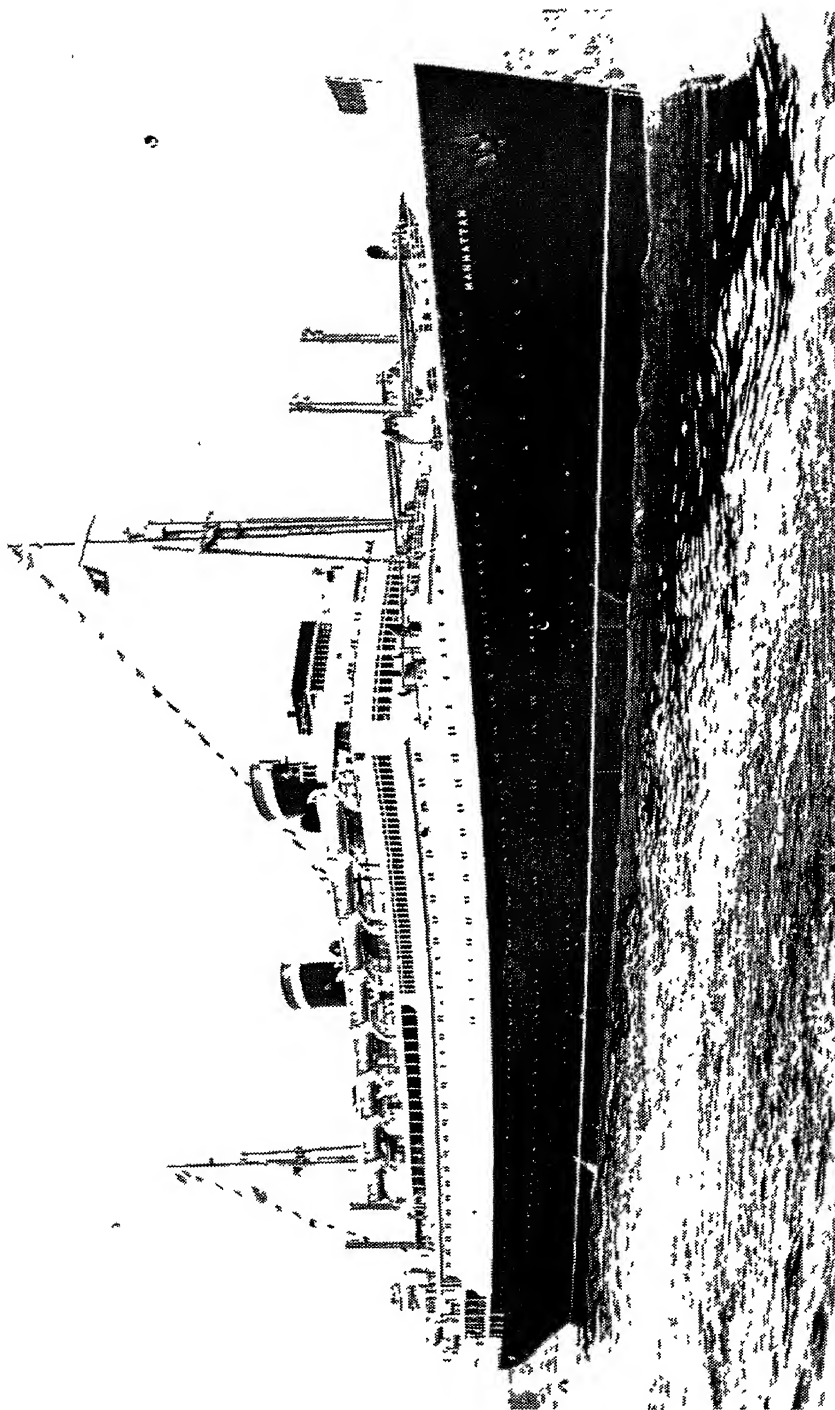


A MODERN SEAPLANE

By courtesy of Imperial Airways Ltd.

The use of the explosive force of air-mixed petrol enabled lighter and more compact engines to be produced. From this developed the motor car and cycle, the submarine, the airship, and the airplane. A model airplane able to rise from the ground was made by Professor Langley of Washington as early as 1897, but effective aircraft were not in use until about 1909, after which they progressed very rapidly. Soon flights could be carried out across whole oceans or continents.

Not merely iron and steel, but other materials, including the newly-discovered nickel and aluminium,



(By courtesy of United States Lines)

THE S S "MANHATTAN," ONE OF THE NEWEST ATLANTIC LINERS

[Facing page 211]

were worked and used in ways and on a scale never known before. Improved methods of agriculture and new fertilisers were devised, enabling food to be produced plentifully and in better quality. Advances were also made in medicine and surgery, so that the people could live longer and be more healthy.

The new inventions were the cause of great changes in human affairs. Railways, steamships, and telegraphs, and later airplanes and wireless, made travel and communication much easier and more rapid. Journeys could be carried out in about one-tenth of the time they had previously needed, and it was as easy to talk to someone a continent away as if he were in the next room. Administration and government were thus made more simple, enabling vast areas to be ruled and controlled from a single centre. The increased production of food and clothing and the advances in medical knowledge caused a great increase in the population of the civilised countries. Within a little less than a hundred years, conditions of life had undergone a complete change. The Age of Hunting had passed into the Age of Cultivation and the cultivating civilisations had grown very slowly; but now, not slowly but quite suddenly, came the AGE OF MACHINERY.

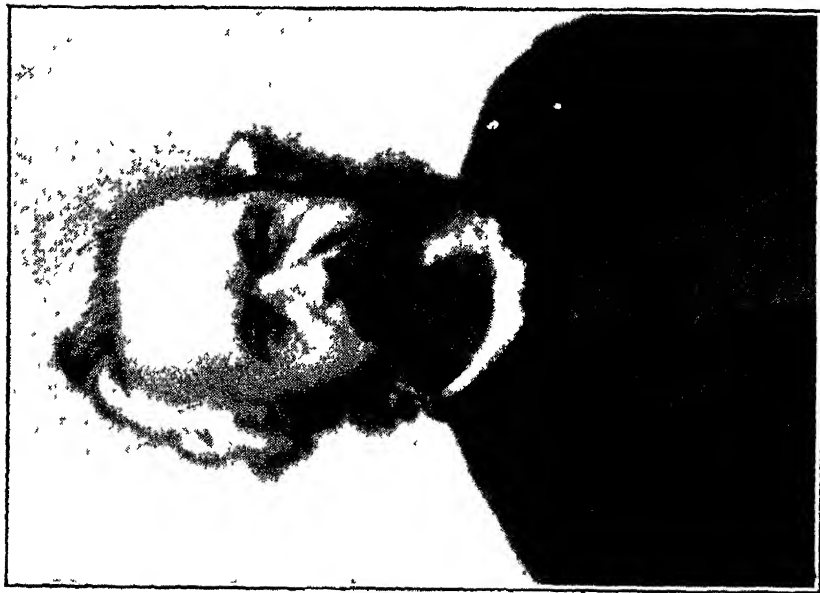
2. THE INDUSTRIAL REVOLUTION

While the machines were developing, another great change was taking place in industry. Manufacture had formerly been carried out by craftsmen who worked at home and owned the tools of their trade, but now work was done in factories owned by an employer, the workers being paid wages instead of selling the goods they produced. Just as the Enclosure Acts had turned the free peasants into labourers

working on the farms of the landlords, so the factory system turned the free craftsmen into mere paid "hands" employed by a few large-scale owners. This change from independent cultivators and artisans to wage-earning farm-labourers and factory employees is called the *Industrial Revolution*. It was a different process from the *Mechanical Revolution* of machines in place of hand-labour, though the latter made it more rapid and complete, for no worker could hope to own the great machines and engines that were coming into use.

The Industrial Revolution at first produced terrible results. The peasants on the fields were badly paid, insufficiently fed, and wretchedly clothed and housed; but at any rate they had the sunshine and open air. The factory hands were still worse off; around the new mills grew up great towns of mean, overcrowded houses, the *slums*, cheaply built, without either schools or churches or any form of recreation except low-class public houses, and let at as high a rent as could be obtained. Within the factories, machines and workers were crowded together with no regard for health, comfort, or safety. Not merely men, but women and children, even babies of under five, toiled in the mines and factories many hours of the day for a pay barely sufficient to keep them alive. Instead of relieving the people from toil, the new machines seemed to make it harder: huge gangs were employed on "navvying" for the railways, and the numbers of coal miners greatly increased.

Soon, however, it was found that mere unthinking toilers were no longer needed; new machines were invented to carry out the heavy labour of shifting great masses of earth or hewing out coal. Hitherto, all work had been done by human or animal labour,



KARL MARX



(By courtesy of the Co-operative Union Ltd.)

ROBERT OWEN

and men had served as mere drudges, just using their bodily strength and not having to think. Now such work could be done better and more quickly and cheaply by machinery. The machines had to be worked intelligently; and this needed, not thoughtless drudgery, but care and skill. To build and run them, the workers had to be educated in a way never known before. They began to take an interest in affairs, to understand what was happening to the world and to themselves, and to demand their share of the things the machines were producing in such immense quantities.

3. THE IDEA OF SOCIALISM

(a) *Karl Marx and Communism*.—The thinker Karl Marx (1818-1883), was one of the first to realise what was happening. In his book *Capital* ("Capital" is the machinery and so forth used for the production of goods) he explained that property and power were accumulating in the hands of a few rich owners, leaving the bulk of the people with hardly any possessions at all. This process would continue, he thought, until the common folk, weary of poverty and hardship and driven to united action by their sufferings, would become "class conscious" and unite to revolt and seize the power and property for themselves. The attempt to put things right by a "class war" of poor against rich is known as *Communism*, and the various leagues of workmen that have been formed in the hope of doing so are called the *International*.

(b) *Robert Owen*.—Though most of the early factory owners cared little about the hardships their workers had to suffer, some were more considerate. Robert Owen (1771-1858), a Manchester cotton-spinner, did

much to help his workmen by shortening their hours of labour, making their work more healthy and pleasant, and giving them training and education. He then spread his ideas through the country, raising public sympathy for the workers, and getting Parliament to pass *Factory Acts* regulating and raising the condition of labour. Since his time other manufacturers have done their best to improve the surroundings of their employees and to give them a larger share of the profits due to their work.

(c) *Co-operation*.—The teaching and example of Robert Owen led groups of workers to try to run shops, so as to get for themselves the profits that usually go to the shopkeeper. The first attempts ended in failure. In 1844, however, a group of Lancashire weavers succeeded in establishing their own store at Toad Lane, Rochdale. Their success led to the formation of other groups, and from the work of these "Rochdale Pioneers" has come the great *Co-operative Movement* of the present day. Its societies exist all over the world, it numbers thirty or forty million members, it owns huge stores and factories, it carries out useful social and political work and it provides excellent schemes of education, including Woodcraft groups for camping and hiking, for its members and their children.

(d) *The Trade Unions*.—In the early days of the Industrial Revolution, workmen were forbidden by law to combine to demand better wages or conditions of employment. The workmen, finding themselves helpless when acting singly against the owners, were driven into forming secret societies, or using social or funeral clubs as a means of combined action, and took to violence against "blacklegs" and traitors. In 1824 Parliament gave them the right to form associa-

tions for "collective bargaining" with their employers. The groups thus formed, the *Trade Unions*, have spread widely and become very powerful, being able to do much to protect the interests of their members, to raise wages, and to secure better conditions of labour.

(e) *Socialism*.—Desire to abolish the evils of the early Industrial Revolution was not confined to conscientious employers, Co-operators, and Trade Unionists. Public-spirited people of all classes formed groups to study the faults of society and to seek for methods of bringing improvement. The best known of these is the *Fabian Society* (called after the Roman general Fabius, who tried to defeat Hannibal by gradually wearing away his army), which aims at reorganising society slowly and legally; it has done excellent work in making, and publishing careful studies of modern conditions.

From the work of these groups there developed the idea known as *Socialism*, that the natural wealth of the earth and the materials used to produce and distribute it should not be owned and used for the benefit of a few people only, but that they should be *collectively* owned by the whole community and used for the benefit of all its people.

There are many different forms of Socialism: *State Socialism* aims at running the great industries through the national government like the Post Office, *Guild Socialism* would run them through organisations of the workers, and *Social Credit* takes the view that it does not much matter who *owns* the industries if they can be controlled by the community through the banks. (The opposite view to Socialism is called *Capitalism* or *Individualism*, that industries flourish best and the community is most prosperous when its Capital is in individual ownership.)

The Socialist movement spread into all the countries where the industrial development reached, varying according to local circumstances from revolutionary Communism to "revisionism" after the style of the Fabian Society. Soon there were Socialist parties in many parliaments, as well as Labour Parties that, while not being whole-heartedly in favour of Socialism, represented the working classes and aimed at bettering their lives.

Much difference of opinion exists with regard to Socialism, the ideas of which have not yet been completely worked out. Yet it is at any rate clear that the present way of arranging industry does not work properly. Compared with our improvements in machinery, our political and industrial organisation is hopelessly out of date. The machines work so well that they could produce more than enough for everybody, but our money-system is so faulty that many people still have to go short even of the necessities of life. Then, too, the machines produce as much as many workmen, so there is less need for human labour. But instead of letting us reduce hours of work and give everyone an easier time, our faulty money system means that some have to toil as hard as ever, while others go short because their work is not required. They are unable to buy the goods the machines produce, and so the owners have to find a "market" overseas for the goods that cannot be sold in the land where they are made.

CHAPTER XXII

THOUGHT IN THE MACHINE AGE

Physical Science—The Theory of Evolution · “Fundamentalism,” The Rise of Geology, The Work of Charles Darwin, Evolution and Religion, The Idea of Progress—Art and Architecture—Music and Dancing—The Rise of Sport—Literature—Religion.

I. PHYSICAL SCIENCE

The new machines were made possible through advances in the *physical sciences*, physics, chemistry, heat, and electricity. Their use naturally roused increased interest in these subjects, and greatly stimulated their study, while new appliances and material were made available for research and experiment. So wonderful were the advances made in every branch of science that it is impossible to describe them or to name the leading investigators. An example of a great scientist was Faraday (1791-1867), whose work led to the development of electrical engineering. Among the most striking scientific discoveries were *spectrum analysis*, by which we can discover the composition not merely of earthly substances but even of the distant stars, and *X-Rays*, which make it possible to “see” or photograph the interior of anything and are of use in medicine, in industry, and in science.

The greatest discoveries were not made by men who were seeking for “practical” money-getting results. They were the work of students who desired knowledge for its own sake, who were interested in things and

wanted to *understand*. The scientists did not usually share in the vast profits their knowledge produced; they were too busy with their work to worry about using it for gain.

Though England was the original home of the new inventions, its scientists met with scant encouragement. The universities would not recognise their subjects, insisting that the only true education was a study of Greek and Latin; and the clergy were also hostile to the new knowledge. The business men who profited by the inventions did not reward the investigators whose work had produced them. Many of the inventors lived in poverty, and their work was hindered by lack of funds.

In Germany science encountered no such discouragement. The learned classes, and the business men encouraged it by making money grants for research. Soon, therefore, science was progressing more rapidly in Germany than elsewhere, and was greatly increasing the nation's prosperity.

The husband of Queen Victoria, the Prince Consort Albert, a German by birth, was shocked at the backwardness of England in scientific matters. In spite of much opposition, he promoted a great International Exhibition in 1851 (held in Hyde Park, in the building that now forms the Crystal Palace). This comparison of its own industries with those of the Continent roused the nation to a sense of its backwardness and led it to reorganise its educational system, so as to encourage scientific study.

2. THE THEORY OF EVOLUTION

(a) *Fundamentalism*.—The great progress made in *natural sciences*, the study of rock, animal, and plant, led to changes in religious thought. The Churches had

held the view known nowadays as *Fundamentalism*, that the account of the Creation given in the first chapter of Genesis was literally true—that the earth had been formed about 4004 B.C. in six days, and that all the living things, especially man, had been created separately in their present forms. The fossils in the rocks were thought to be either “freaks of nature” or the remains of creatures partly created and never finished, or traps laid by the devil to throw doubt on the Bible!

(b) *The Rise of Geology*.—When the rocks were studied, however, it became clear that they were very old and had undergone great changes. It was then supposed that the earth had been subject to great “catastrophes” like Noah’s flood, which had contorted the rocks and killed every living thing, so that new plants and animals had to be created. The great *geologist* (“earth-student”) Lyell (1797-1875) made it clear, however, that the changes had occurred, not suddenly through catastrophes, but slowly by the accumulated effects through long ages of the same processes, such as the action of sea and weather, that are still taking place. It was then suggested that the “six days” of Genesis really meant six long periods of time, but it was still held that the animals and plants had been created just as they are to-day.

(c) *The Work of Charles Darwin*.—After spending years in the study of such questions, Charles Darwin (1809-1882) gave, in his book *The Origin of Species* (1859), reasons for believing that plants and animals had not been created in their present forms at all, but that they had slowly developed from some simple kind of life; and in *The Descent of Man* (1871) he produced evidence (on the lines of Chapter II of this book) for supposing that men had evolved in the same

way and were related to apes. He explained that many more creatures come into the world than can possibly live, that most of them are killed by others or die for lack of food, and that all living things differ slightly from one another. Those with a difference that gave them a better chance than the rest would, he suggested, live on and hand this difference to their young; and by the "piling up" of these small differences, an animal or plant might change so as to turn into a new type of creature.

(d) *Evolution and Religion*.—We are so used to this idea of evolution that it is hard for us to realise how dreadful it seemed when Darwin first suggested it. People feared that it would destroy faith in the Bible and in God, and so they argued against the theory and denounced Darwin and his followers. They even said that it was impossible to believe in both Evolution and Christianity: and as it became increasingly clear that evolution was true, people naturally thought that those who had been so furiously against it must have been wrong, and so were led to doubt Christianity. The Protestant Churches lost membership and prestige, and the old belief in the literal truth of the Bible faded. Not through Darwin's teaching, but through the opposition to it, people became less religious-minded and conscientious than they had been.

Moreover, many people misread the theory, and supposed that evolution meant a merciless "Struggle for Existence," in which the strong and cunning overcame the weak and trustful, and that therefore it was good to be strong and cunning and hard on the weak. They thought it right that their own group should triumph at the expense of others, and so supported ideas of fierce competition between different businesses, of the "Class War" between rich

and poor, and of rivalry and strife between the nations.

Yet there is really nothing in the theory of evolution to encourage such views, or to be inconsistent with Christ's teaching of the Kingdom of Heaven and the brotherhood of all men. The real struggle for existence is not between different groups of men, but between the whole human race and the evils that threaten its existence and destroy its happiness. If we can overcome them, we shall succeed in the struggle and survive; if not, we shall fail and perish. Now that evolution has been further studied and its teaching is spread more widely, its real meaning, a call for the co-operation of all men, is being generally realised.

Evolution is still having its effect on religious ideas: nowadays we depend less on the Bible, and trust more to the best and finest ideas in the minds of men. Less thought is given to ceremonial matters like attending church and keeping Sunday, and more attention is devoted to efforts to improve the world both for ourselves and for others. The churches now accept evolution and realise that it is in no way opposed to Christian teaching, and that, indeed, it throws a new light on religion.

(e) *The idea of Progress.*—The work of Darwin destroyed the old idea that things never change very much, that they have always been the same and would be so for ever, and that world peace and happiness for all are impossible because "you can't change human nature." He showed that things are always changing, though so slowly that the change cannot be noticed, and that, so far from being unchanging, "human nature" is very changeable; it has already changed from that of a monkey and there is no saying what it may become in the future.

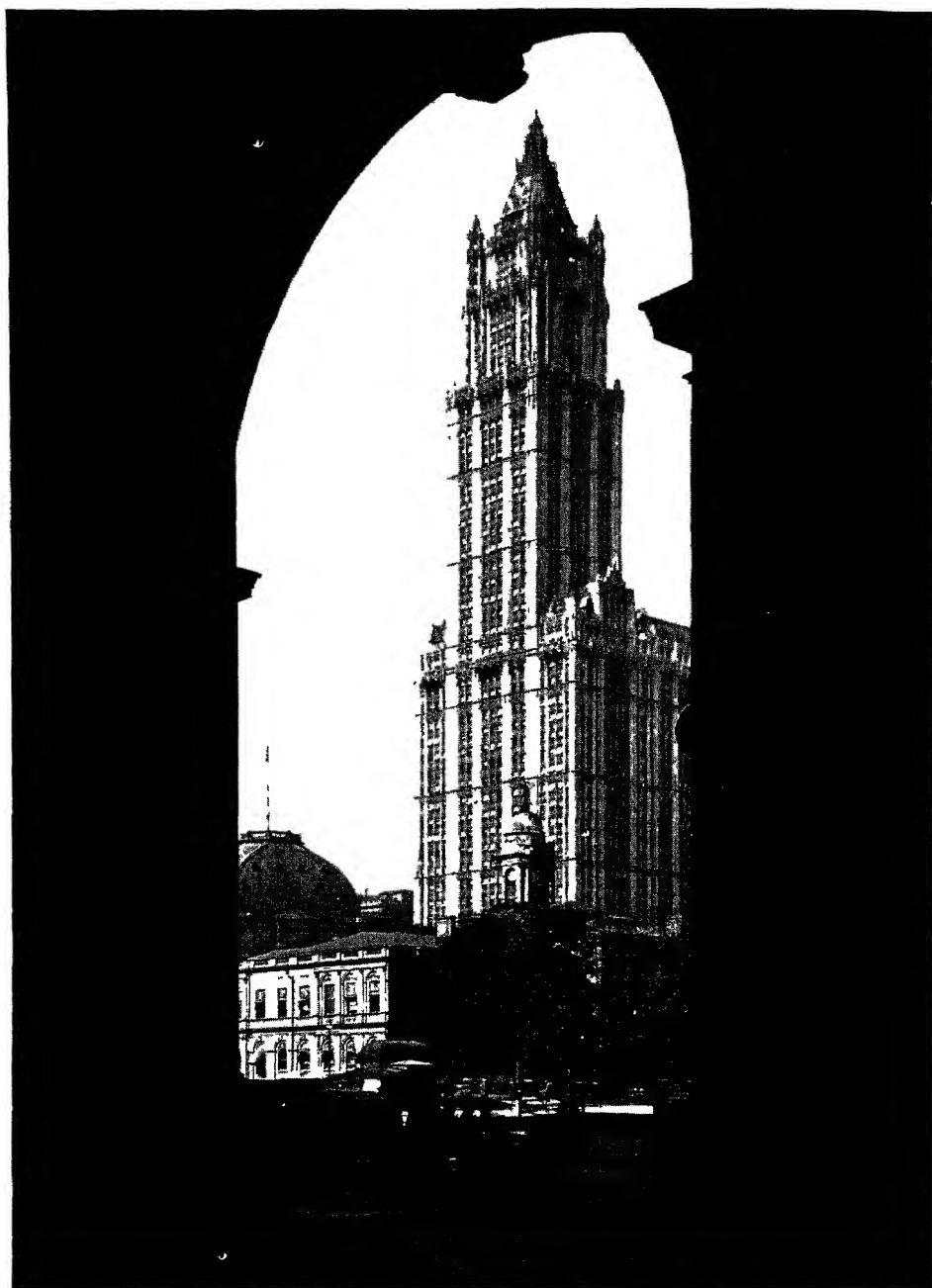
His work gave us the idea of *progress*—not that things are bound to come better of themselves without our trying (that is another misunderstanding of his theory) but that we can make them improve if we are willing to take the trouble, and that, if we will not make things change as we want them, they will change of themselves in ways that we do *not* want.

In the time of great change produced by the new machinery, the theory of evolution was very valuable in showing that change was natural and could be used for human advantage. The idea of progress was likewise a great encouragement to all who tried to bring about social reform.

3. ART AND ARCHITECTURE

Much of the art of the Machine Age, intended only to please the rich owners and manufacturers, was of very ordinary type. After Goya (1746-1828) and the great landscape painters Constable (1776-1837) and Turner (1775-1851) there were for a time no outstanding artists, though there was a great production of second-rate painting and sculpture. Then Ruskin (1819-1900) and William Morris (1834-1896) distressed by the evils of the Industrial Revolution, protested against the poorness of the art it had produced, and prepared the way for an art revival, first getting its ideas from the Middle Ages ("Pre-Raphaelite") and then from the world around them. More recently artists have turned away from making an exact copy of nature—which can be done so much better by photography—and are using a symbolic art that expresses ideas.

Machine Age architecture was also of very poor quality. Rows of dull, uncomfortable houses or ugly prison-like "tenements" were put up for the workers,



(By courtesy of the American Express Travel Service)

SKYSCRAPER ARCHITECTURE THE WOOLWORTH BUILDING,
NEW YORK

[Facing page 223]

while the dwellings of the more well-to-do and the public buildings imitated periods of the past—"classic," "Gothic," or "Queen Anne." Factories, railway stations, and other such buildings were also needlessly ugly, and not too well suited for their purpose. Towards the end of the nineteenth century the Americans, who had at first imitated European styles of building, began a new architecture of great boldness and novelty, the "skyscrapers."

The Machine Age originated two new arts, *photography*, which developed very successfully from small beginnings and which gave rise to the *kinema*. The latter has great possibilities: though most of its productions are sheer nonsense, the few good films produced show what a power it can be for building civilisation when we have learned to use it properly.

4. MUSIC AND DANCING

The development of music continued unchecked during the Machine Age. Among the many great composers is Wagner (1813-1883), who expressed the theories of Karl Marx in his song-cycle *The Rhine-gold*. Use was made of the melodies of distant and primitive peoples; the *jazz* music that began in America is based on negro tunes. The invention of the gramophone and later of broadcasting enabled everyone to enjoy the greatest music.

Dancing had of course been a favourite activity all through history. Beginning apparently as a form of primitive magic, it was sometimes used as a religious ceremony, but had come to serve merely for amusement and social purposes. A half-forgotten form of dance was revived by Cecil Sharp, who collected the *folk-dances* in use among the peasants of Europe and introduced them to the educated people of the cities.

5. THE RISE OF SPORT

The growth of towns in the Industrial Revolution prevented the people from enjoying the open-air exercise and amusements they had been used to. As a break in the extreme dullness of town-life, there was a great development of *sport*, in which immense crowds looked on at races or watched teams of experts play games, cricket and football in England, baseball in America. This form of sport, which resembled the gladiatorial shows of Rome except that it did not involve deliberate bloodshed, was used only as a time-passing amusement. More valuable were sports which brought the townsmen back to the open, such as cycling, mountaineering, hiking, and the *Woodcraft* Movement, which, began by Ernest Thompson Seton in America in 1902, was afterwards spread all over the world by General Baden-Powell.

6. LITERATURE

By the use of machine-printing and typesetting and of the typewriter, books could be produced very easily and cheaply, and a great flood of books, magazines, and newspapers was poured out. Much of this printed matter, "romantic" fiction serving only to interest and amuse or thrill its readers, was of little value; but there was also much finely-written literature that threw light on the world's problems or nerved its readers to face them. Poetry was overshadowed by the prose novel. Drama passed from mere amusement to real helpfulness in the hands of Ibsen (1828-1906) who discussed problems of conduct, and of the brilliant George Bernard Shaw (born 1856), who discussed almost everything. Among the great fiction writers are Dickens, Charles Reade,

Balzac, Victor Hugo, Thomas Hardy, Anatole France, and H. G. Wells. American literature at first copied that of Europe, but later developed its own style, its leading figures being Mark Twain, Henry James, Sinclair Lewis, and Upton Sinclair.

7. RELIGION

Apart from the effects of the evolutionary theory, there were several new developments in religious thought and organisation. Belief was affected by the philosophies of Schopenhauer, Nietzsche, Hegel, and William James. There was increased tolerance, the disabilities of Roman Catholics and Nonconformists being removed in Britain. New sects such as the Christian Scientists and the Theosophists appeared. The Gospel was carried to the poor of the city slums not only by new organisations like the Salvation Army and Church Army but by missions run by the older Churches. A great amount of missionary work abroad and social service at home was also performed by all the religious bodies.

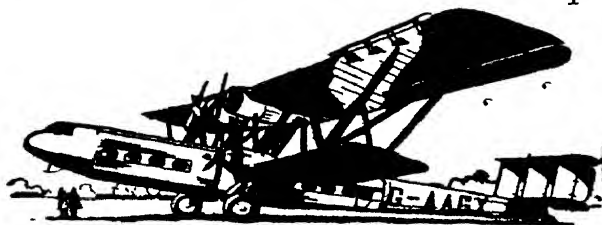
CHAPTER XXIII

THE STRUGGLE BETWEEN THE NATIONS

The Politics of the Machine Age—The Growth of the United States—The Second Rush for Colonies: The British Empire, Other European Empires—Japan and China—Conflicts Within Europe—The Rise of Germany—"Nationalism" and "Imperialism": Imperialism in Germany, Imperialism in England and Ireland, Other European Imperialisms—Peace Ideas and the Drift to War.

I. THE POLITICS OF THE MACHINE AGE

The Mechanical Revolution caused the Western nations to develop mightily. Their populations multiplied, becoming dangerously crowded and seeking new lands into which to "expand." Their new industries needed immense quantities of "raw



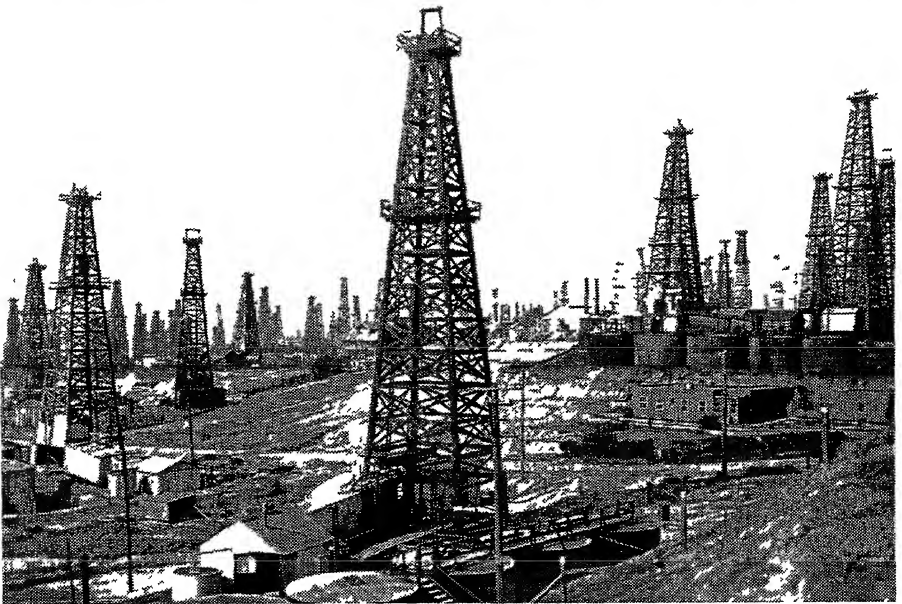
A MODERN AIR LINER

By Courtesy of Imperial Airways Ltd.

materials," such as minerals, rubber, cotton and oil, that could only be obtained from overseas. And through the faulty money system

markets abroad were needed for their manufactured goods. Hence all the European nations hastened to "develop" their old colonies and to find new ones, and to acquire influence in foreign lands, enabled to do so because the railway and steamship made travel so easy.

At first the manufacturing nations exchanged the goods their machines produced for raw materials and



(By courtesy of "Armchair Science")

RAW MATERIALS A RUBBER PLANTATION AND AN OIL-FIELD

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foodstuffs. But as the Industrial Revolution progressed, the industries themselves spread all over the world, so that the new colonies and the older civilisations also became manufacturing regions. By the defects of the money system they likewise were unable to sell their goods to their own people, and in their turn they were forced to seek markets abroad to which to send them. The competition for trade with the regions not yet "developed" grew increasingly intense, and led to antagonisms between the nations, who began preparations for war as the only means of averting the ruin of their industries.

2. THE GROWTH OF THE UNITED STATES

The Americans did not stand in such need as the folk of Europe of colonies beyond the seas: they had a whole continent to occupy. They spread westwards from their original home on the Atlantic coast, first slowly, then, with river-steamboat and railway, very rapidly. Without such means of travel, the United States might not yet have reached the Rocky Mountains, and a different people might have colonised the Pacific Coast. Certainly without them so vast an area could never have been united under one government, and North America would have split up into separate nations competing and warring together like those of Europe. By their aid, however, the whole great territory was peacefully developed, the regions occupied being formed into new States of the Union.

The new means of communication did not arrive soon enough to save the States from one great conflict arising out of the slave-question. The Mechanical Revolution had turned the Northern States into an industrial community in which slavery played no

part; but it transformed the South into a plantation area producing cotton for the huge cloth factories of Lancashire and depending on slave-labour. A great conflict of opinion between North and South became more bitter as the former grew more ashamed of slavery and as new anti-slave States were added to the Union. When Abraham Lincoln (1809-1865) became President, the dispute led to war (1861). The Southern slave-owning States, from Texas to Carolina, announced their intention of leaving the Union, and formed their independent *Confederated States* (states allied but not united, as distinct from a "Federal" *Union* of States). The new President raised an army, not to abolish slavery but to keep the Union from being split, whereupon several other Southern States joined the Confederacy.

Thus began the American Civil War between the two groups of States. It lasted, with great slaughter and destruction, till 1865, when the Confederacy was defeated. The Southern States were forced to remain in the Union, and negro slavery was abolished throughout America. Lincoln was endeavouring to bring about reconciliation with his former foes when he was shot by a madman. Though through his death recovery from the war was accomplished with unnecessary hardship and bitterness, it was at last completed and the States have since remained united. A great democracy, a hundred million strong, the great American Republic differs from any of the Old World nations; the fine energy and spirit of its people give it the promise of a splendid future.

3. THE SECOND RUSH FOR COLONIES

(a) *The British Empire*.—The British, who were foremost in inventing the new machinery, were like-

wise foremost in using it to develop and extend their oversea possessions.

The East India Company had now spread its rule over all India and was introducing the use of machinery. Through thoughtlessness in issuing to its native troops cartridges greased with the fat of sacred animals, the Company provoked the *Indian Mutiny* (1857). Though the rebellion, which affected only part of the native army, was stamped out within two years, it made the English realise that they could no longer leave India to be governed by a private company. The country was brought under the direct rule of the British Crown, and Queen Victoria (1837-1901) was proclaimed Empress of India in 1877. Though the new rule was an improvement on that of the Company, the Indians were dissatisfied with it; as they became educated, they demanded a growing share in the government of their own land.

The settlements in Australia, at first used for the transportation of convicts, progressed but slowly until copper and gold mines were discovered and until wool production developed, when the continent was colonised more rapidly. New Zealand became a colony in 1840. Canada also was unprogressive until 1849, when the railways enabled it to develop westwards in much the same way as the United States. There were difficulties, even involving revolts, between its original French inhabitants and the British, but these were overcome when it was made a Federal Dominion in 1867. (The "medicine line" between Canada and the United States is one of the world's few unfortified frontiers.) Newfoundland, the oldest British possession (1583), was given its own government separate from that of Canada.

In Africa the British, who had already made many

settlements on the coast, penetrated farther inland. Egypt and the Sudan, though nominally part of the Turkish Empire, fell under British rule in 1883. The Dutch (Boer) republics of the south, Orange Free State and the Transvaal, were taken over after the Boer War of 1899-1902; they were afterwards formed, along with the other British possessions, Cape Colony and Natal, into a self-governing Confederation.

Many smaller regions, including a large number of islands, also form part of the British Empire. The Dominions of Australia, Canada, Newfoundland, New Zealand, and South Africa are practically independent self-governing republics; except that the British monarch takes the place of an elected President. The other districts vary much in their method of rule, some having a voice in their own administration, some being autocratically governed. This great widespread group of communities, giving peace and security to a vast population, is an "overseas empire" linked together by a huge steamship traffic and protected by the British Navy.

(b) *Other European Empires.*—The Continental nations also obtained colonies overseas, often in the most inconvenient and unexpected places. Africa, especially, was almost entirely divided up between the various European states, who also hoped to imitate the English in India by acquiring "empires" in the older civilisation of Asia. The French got great regions in North-West Africa, Madagascar, and Annam and Tonkin, south of China. The Germans obtained four districts in East and West Africa, a number of Pacific islands, and the Chinese port of Kiau-chau. The Dutch have long held the greater part of the East Indies. The Belgians took possession

of valuable rubber territory in the Congo. The Italians, after failing to take over Abyssinia, annexed other coastal regions of Africa, as did Spain and Portugal. Russia, in addition to occupying all North Asia, leased Port Arthur in Manchuria. Even the United States had its Asiatic colony, the Philippine Islands.

4. JAPAN AND CHINA

Except for a few visits from missionaries and traders, the Japanese had shut themselves off from the outer world and had remained in a backward condition, rather like that of the European Middle Ages. In the nineteenth century, the Western nations forced them to open communication with the outside world. The Japanese then set to work to modernise their land; by the end of the century they were as advanced as the peoples of Europe, and, indeed, well ahead of Russia. They defeated the Chinese (1894-1895) and expanded into Korea, coming into conflict with the Russians, who were occupying Manchuria. In their war with Russia (1904-1905) the Japanese were victorious, the first Asiatic Power of recent times to defeat a European nation.

In 1900, the Chinese, whose country was being "developed" by the Western nations, attempted to expel the foreigners, a number of whom were murdered in the *Boxer Riots*. This led to farther advances of the Europeans in the East, and to a British invasion of Tibet, hitherto forbidden to foreigners (1904). The Chinese have also become westernised, but they took for their pattern, not the English, as the Japanese had done, but the Americans. In 1912 China became a republic, and its people gave up the pigtails the Manchu emperors had compelled them to wear.

5. CONFLICTS WITHIN EUROPE

In 1848 the uneasy peace of Europe was disturbed by another series of revolutions, provoked chiefly by the unwise settlements of the Congress of Vienna. The people of Hungary, Bohemia and North Italy revolted in vain against their Austrian rulers; insurrections in Germany were also suppressed, but gave the people of Prussia a voice in its government. Another revolution in France, in which socialist ideas were involved, overthrew the monarchy and restored the republic. France remained republican until, in 1852, it again became an empire under the rule of a nephew of Napoleon Bonaparte, Napoleon III. The new Emperor modernised the country, and revived the old schemes for extending its territory at the expense of the other nations. He even set up a subordinate empire in Mexico during the American Civil War, but was forced to abandon it when the Americans were again united.

An invasion of Russia into Northern Turkey was defeated by the allied Turks, French, and English in the Crimean War (1854-1856). Another similar conflict was threatened after the Russo-Turkish War of 1877. Though the Treaty of Berlin (1878) preserved peace for a time, its unwise arrangements caused great unrest among the people of the Balkans, which led to very tragic results in 1914.

Thanks largely to the great Italian patriot Garibaldi (1807-1882), Italy, which had been so long divided, was united under the rule of the King of Sardinia, Victor Emmanuel. The last regions to be added to his kingdom were Venetia (1866), conquered and taken from the Austrians with the help of Prussia, and the territory round Rome (1871), the

remnant of the Papal States governed by the Roman Church. The Pope refused to recognise the Italian Government and retired within his palace, the *Vatican*, regarding himself as the prisoner of a usurping Power. Recently, however, the Pope has composed his differences with the Italian Government, and is now recognised as the head of a small independent state, Vatican City.

6. THE RISE OF GERMANY

The most important development in Europe was the permanent unification of Germany, which had already been temporarily accomplished in the 1848

revolution. The leading German state, Prussia, guided by a capable and strong-minded Minister, Bismarck (1815-1898), allied with Austria to defeat Denmark in 1864, and with Italy to defeat Austria in 1866. The German states north of the River Main were now formed



Bismarck

into the *North German Confederation*, in which Prussia was foremost. In 1870 war broke out between France and Prussia, supported by the rest of Germany. The French were crushingly defeated, and in the *Treaty of Frankfurt*, 1871, were forced not only to pay a heavy indemnity, but to surrender the Provinces of Alsace and Lorraine. These hard terms left the French with a great longing for revenge. During the war France had again become

a republic, and after its close there was a serious revolutionary outbreak in Paris, the *Commune*, suppressed after desperate fighting and very mercilessly punished, but still leaving France a republic of the non-socialist type.

As a result of the Franco-German War, the whole of the German States were united under the King of Prussia, who became German Emperor, Kaiser William I. For the next forty-three years the newly-formed *German Empire* was the most powerful country on the Continent.

7. "NATIONALISM" AND "IMPERIALISM"

The idea of nations as glorified human beings was growing stronger. People thought that their "own" nation had a right to run its own affairs without outside interference, and yet was justified in interfering in the affairs of others. The peace and progress of the world and the lives of its people seemed of small importance compared to the "prestige" and "growth" of these great tribal gods. For that is what the modern "nations" are: they are represented by idols, statues or drawings of picturesque figures like "John Bull" and "Uncle Sam," of totemic animals like the "British Lion" and "Bulldog," the "Russian Bear," and a whole nest of "Imperial Eagles," and of attractive young ladies like "Britannia," "Germania," "La Belle France"; they are worshipped in patriotic songs and national hymns; and they are offered human sacrifice in battle.

Now that the nations were acquiring colonies overseas, they revived the old ideal of "imperialism," of ruling subject peoples after the fashion of ancient Rome. As rival "empires" often sought to acquire the same district, valuable because of the minerals or

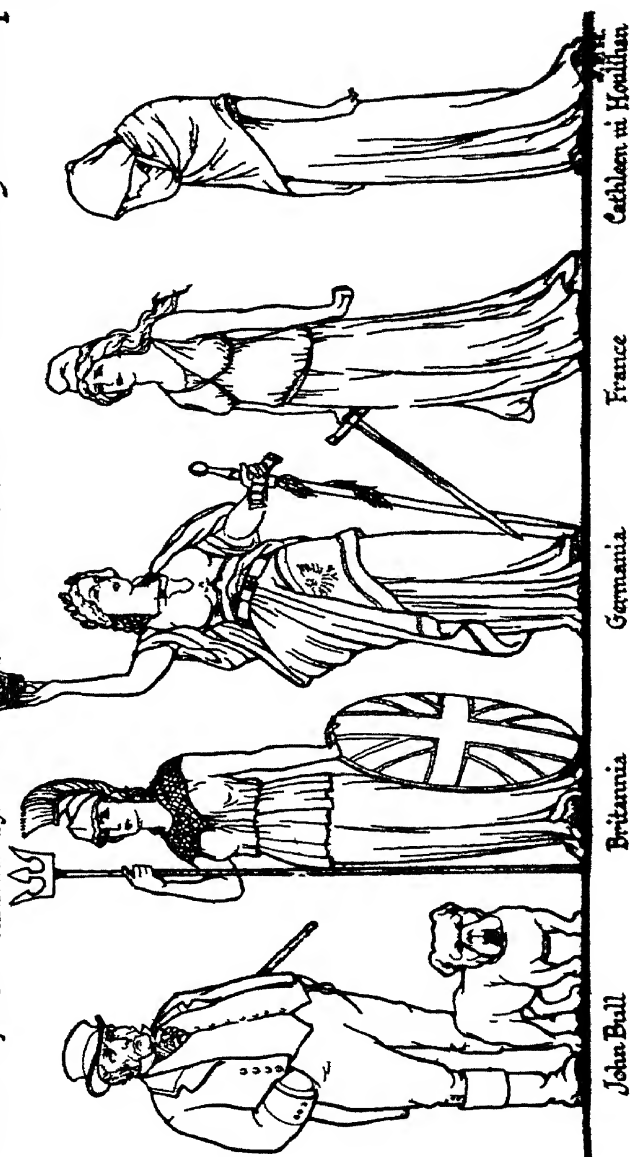
other materials it contained, this again brought about grave danger of war.

(a) *Imperialism in Germany.*

—The Germans, in particular, adopted the imperial idea. They had conquered France, Austria was their subordinate ally, Italy but newly-united, Russia backward and barbaric, England only a sea-power, America peaceful. From extreme poverty their country had become rich and powerful, foremost in applying science and invention to industry, in organising trade, in care

for the workers. They saw themselves as the dominant nation of the world: they strengthened their army,

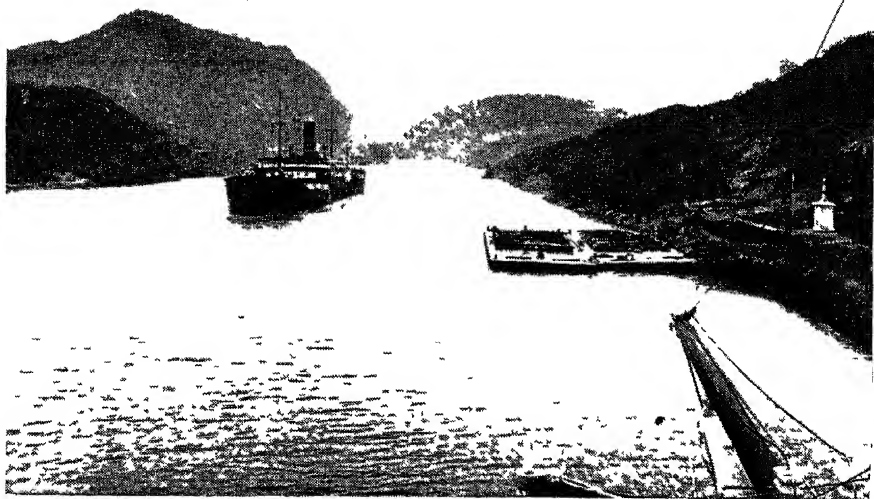
Tribal Gods — national symbols for which men would die — of the 19th Century



built a navy to rival the British, and attempted to capture the world's trade. Such ideas were advocated by the Kaiser William II and his son the Crown Prince, and taught in the German schools and universities. Alarmed at such aggressions, the nations around made plans to surround them with a ring of alliances.

(b) *Imperialism in England and Ireland.*—In England the idea of Imperialism did not grip the imagination of the people as it had in Germany, nor was it supported by the British Royal Family. It led to harsher and less considerate treatment of the "subject" peoples of the empire, and defeated the efforts made to give self-government to the Indians and Irish.

Except for a minority living chiefly around Belfast, the people of Ireland, unlike those of Scotland and Wales, were never reconciled to union with England. They differed from the English in race, religious belief, and method of life, having more of the "dark-white" Iberian strain, being Roman Catholic, and living in great poverty as peasants. Their history has always been a melancholy record of ineffective revolt and harsh suppression. The Irish had been badly hit by the union of their parliament with that of England in 1801, and were agitating for *Home Rule*, self-government within the Empire. In 1914 Parliament was prepared to grant this, but it was opposed by the Protestant and pro-British people of Ulster, who organised an armed volunteer force to resist it. Many believers in "imperialism" supported the Ulstermen, and it was even suggested that some of the higher army officers would refuse to obey if ordered to suppress this threatened rebellion. The "nationalist" Irish therefore organised their own volunteers to oppose those of the north and to fight for the



(By courtesy of "Armchair Science")

MODERN COMMUNICATIONS THE PANAMA CANAL AND A
STREAMLINED CAR

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freedom of their country. It seemed as if the British Isles were in danger of civil war.

(c) *Other European Imperialisms*.—Not only was there a desire in France for revenge on Germany for the defeat of 1871, but its annexations in the East and in Africa (which, at Fashoda in 1898, almost led to a war with Britain), and its dreams of empire in Syria, threatened to cause a conflict. The Italians warred with Turkey (1911) and sought colonies in Africa. Even the tiny new states of the Balkans had their "imperialisms," King Ferdinand of Bulgaria assuming the title of "Tsar" (Cæsar); in 1912 they united to defeat Turkey, then fought among themselves over the lands they had won.

Russia was still a backward peasant state, but some of its writers had fine ideas about its "mission." Its peasants were supposed to be intensely loyal to their rulers, but modern ideas of freedom, though harshly suppressed by the officials, were nevertheless spreading through the land.

8. PEACE IDEAS AND THE DRIFT TO WAR

In great contrast to the European imperialisms was the peaceful development of the United States. Their policy was to give self-government to the new territories, as a preparation for making them full states of the Union. In the South Sea Islands they had annexed as coaling-stations, the Americans tried to educate the natives to their own level, with the hope of giving them full self-government later.

In Europe efforts had been made to bring about world peace. At the suggestion of the Russian Tsar, Nicholas II (1894-1917), two conferences were held, at the Hague in Holland, in 1899 and 1907. Little came of these assemblies except a code of rules to

regulate warfare, each nation trying to make the code especially favourable to itself.

Peace ideals were stronger among the people than among the rulers. Socialism and co-operation have always stood for world brotherhood, and even advocates of "class war" against the owners did not wish to see the workers fighting one another. Peace movements were set on foot in the different lands, but they had no power to check the imperialist policies of the nations and the growing struggle for foreign markets.

More effective in delaying war was the knowledge that modern weapons, the larger guns, more effective battleships, new explosives and aircrafts produced by the Mechanical Revolution, had made war much more serious than before. Not only would it be destructive, but it would threaten the whole trade system on which the prosperity of Europe depended. For a time the nations refrained from making war, but they piled up armaments, made alliances against the foes they feared, carried on a "trade war" to capture markets peacefully, and taught their people to dream of victory and glory in battle. The world was so full of war-like ideas that a very trifling cause was sufficient to lead to conflict.

CHAPTER XXIV

THE GREAT WAR AND ITS CONSEQUENCES

The Great War of 1914-1918: The Outbreak of War, The Eastern and Western Fronts, The Minor Wars, War in the Machine Age, Thought in War-Time, The Collapse of Russia and the End of the War—The Effects of the War—The Peace Treaties—Bolshevism in Russia—Fascism in Italy—The Settlement in Ireland—The Eastern Peoples—The League of Nations—Money and Trade.

I. THE GREAT WAR OF 1914-1918

(a) *The Outbreak of War.*—The German and Austrian Governments were trying to extend their influence into Southern Asia; the Russians wished to dominate Constantinople and the Adriatic. These plans, which conflicted in the Balkan peninsula, led to great unrest and plotting among its states, which formed alliances with the Western nations. Thus it caused serious consequences when a band of revolutionaries, seeking freedom from Austrian rule for Bos-



The Emperor William II.

nia, murdered the Archduke Francis Ferdinand of Austria at Sarajevo (June 28th, 1914). On the plea that its government was concerned in this crime, the Austrians declared war on Serbia. The Russians mobilised their armies to support their Serbian allies, whereupon Germany made war upon Russia and its ally, France.

The line between Germany and France was strongly fortified, but the Belgian frontiers were less well protected. The Germans therefore attacked France through Belgium, although they had no quarrel with that country, and although Prussia had joined with the other nations to guarantee its neutrality in 1839. Great Britain had also guaranteed the neutrality of Belgium, and on its invasion declared war on Germany (August 4th, 1914).

(b) *The Eastern and Western Fronts.*—The Belgian forts were destroyed by heavy shell-fire, and the German troops swept through the country. As is common in wartime, there were *atrocities*, civilians being killed or cruelly used and their property needlessly destroyed. The British Army, small but extremely efficient, was driven back, in spite of heroic fighting, by the huge German forces. Though their rush towards Paris had seemed irresistible, the invaders were hotly counter-attacked by the French and British, driven back, and forced to “dig themselves in.”

They next tried to outflank the Allies and to seize the Channel ports. Both armies extended to the coast and settled down to trench warfare in a double line of entrenchments and barbed-wire entanglements from Switzerland to the North Sea. The Germans were now in possession of the greater part of Belgium and of the mining districts of North-East France.

On the Eastern Front, where a Russian advance

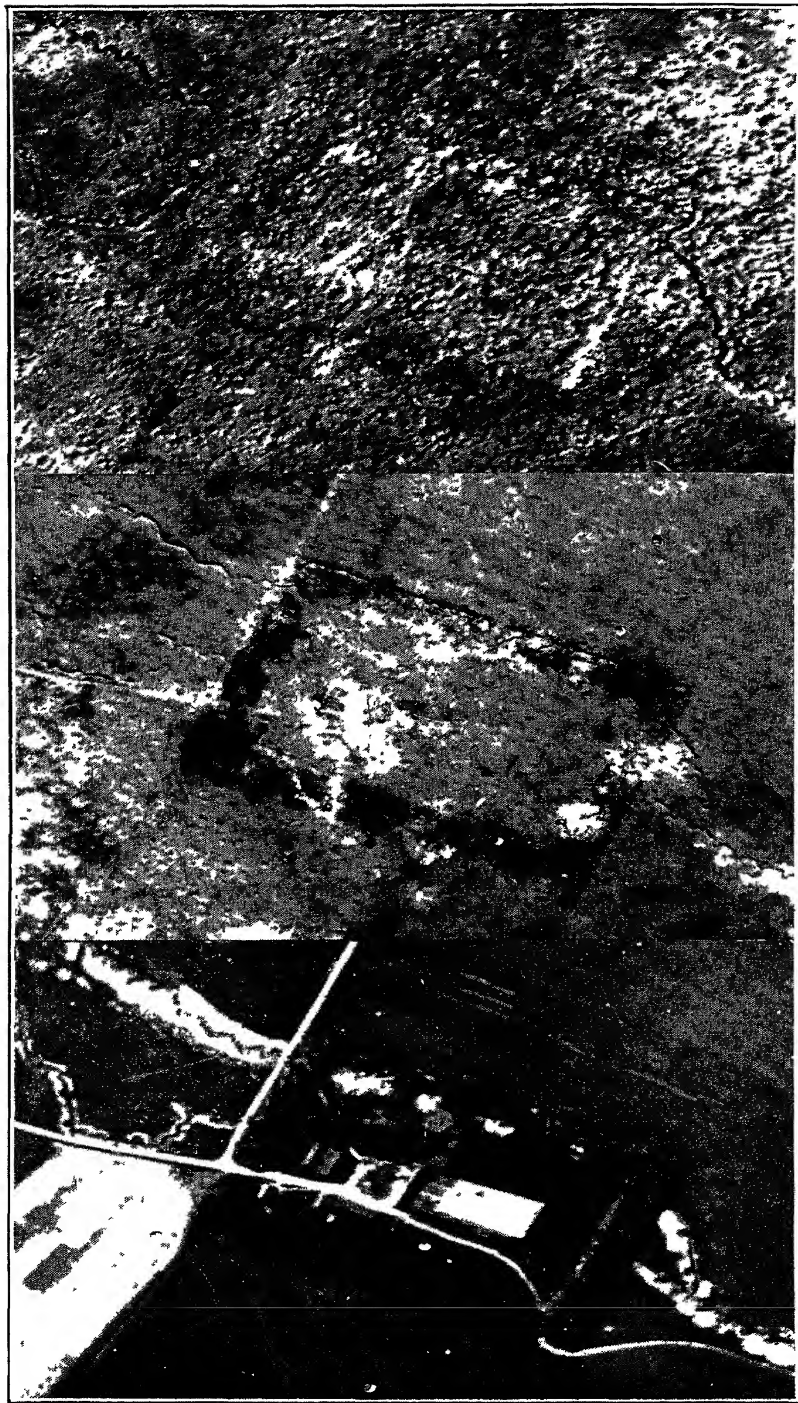


Fig 1

Fig. 2

Fig. 3

MODERN WARFARE . THE DESTRUCTION OF A FARM BY SHELL FIRE, AS SEEN FROM THE AIR

had been repulsed, the trenches were less complete than on the West, but here also neither army was able to break the other's line. Italy joined the Allies in May 1915, and established yet another trench-line in the mountains on its Austrian frontier.

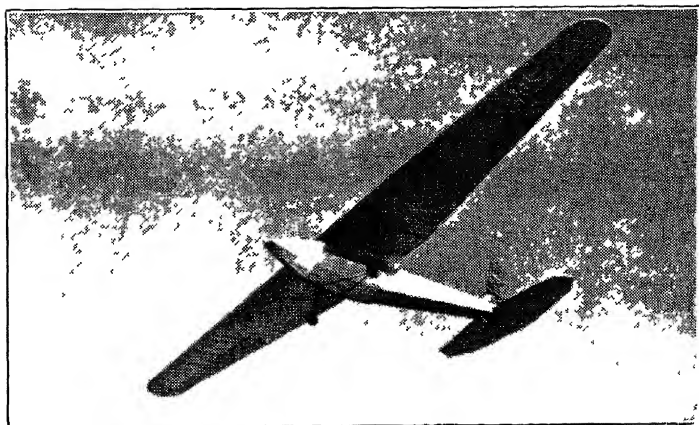
(c) *The Minor Wars*.—Another series of wars broke out in the East. Turkey had joined the Central Powers (Germany and Austria) against its old enemy Russia (November 1914), and was threatening an attack on Egypt. In 1915 the French and English attempted to capture Constantinople by invading the Gallipoli peninsula, but their attack failed completely. This failure led the Bulgarian also to join the Central Powers, and to overrun Serbia, in spite of the landing of an Allied force at Salonika. The British attack on the Turks in Mesopotamia also failed. On the other hand, the German colonies in Africa were conquered by the British, while the Japanese, who also had joined the Allies, captured Kiau-chau. In March 1917 the British took Baghdad, while in December of that year they invaded Palestine and captured Jerusalem.

(d) *War in the Machine Age*.—These campaigns were unimportant compared to the Western Front, where both sides were helpless to break each other's trench-line. In vain they attacked with bomb, club, and bayonet, with rifle and machine-gun, with heavy artillery and flame-thrower and poison gas. Assaults failed to do anything but slaughter men or gain a few miles of ground at a terrible cost of human life. Even the British tanks that might have brought an early victory were badly used and accomplished little. Indeed, the oldish generals who commanded the rival armies were unsuccessful in using the unaccustomed weapons science had placed in their hands.

In the face of such a deadlock, both sides struck at the peoples of their enemies. The Germans raided Paris and eastern England with Zeppelin airships and airplanes, and the anti-aircraft defences could do little against them. They also attacked British overseas trade with cruisers, mines, and submarines. Their merciless submarine campaign on any vessels that approached the British Isles forced the United States to declare war against them (April 6th, 1917).

The war was a heavy strain on the nations affected. Most of the younger men were forced to serve in the armies, the rest of the nation being chiefly employed in providing them with weapons, stores, and food. Trade was greatly disorganised; disease, which usually results from war, though kept at bay by modern methods of sanitation, showed itself in trench-feet and in great influenza epidemics; famine, another result of war, appeared as a growing shortage of food and as a falling off in its quality.

(e) *Thought in War-Time*.—To encourage their own people and gain the favour of neutral nations, both sides ran a campaign of hate against their foes, who were spoken of as being incredibly wicked and as committing frightful atrocities. This propaganda, with the necessary brutalities of conflict, lowered the character of the common people. *They* had not come into the war for "markets" or for tangled imperialistic schemes—they were fighting to save their country, which they thought was threatened by an unscrupulous foe, and they acted not merely with great heroism but with unselfish devotion and often with kindness. Yet as the war progressed they became brutalised: prisoners were slaughtered, suspected sympathisers with the enemy were treated very harshly, and profiteers made fortunes out of their country's need.



(By courtesy of "Armchair Science")

MODERN AVIATION A GLIDER AND A HELICOPTER

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Except in so far as they helped the war, science, art, and literature were at a standstill. Subjects with military value progressed greatly, receiving much more encouragement than in peace: aviation, aerial photography, sanitation, surgery, wireless, the chemistry of high explosives and poison gas. Much war literature became harsh and brutal as well as poorly written, though there still appeared books that well expressed the unselfish patriotism of the common people, or that looked beyond the war to the days of peace.

Amidst the distresses of the war, some people sought consolation in religion. Others, on the other hand, were repelled by churches that seemed to abandon Christian ideals of universal brotherhood and to devote themselves to encouraging slaughter and hate. A few Christians, especially among the Quakers, and a few Socialists refused to take part in the war; some of these, the *Conscientious Objectors*, though imprisoned and maltreated, still held fast to their faith of universal brotherhood.

(f) *The Collapse of Russia and the End of the War.*—Russia was the first nation to collapse under the war strain. The selfishness and incompetence of its rulers inflicted terrible hardships on the soldiers and common people, who suffered quietly for a time but at last revolted. In the first revolution of 1917, the Tsar resigned, and a republic was formed under Kerensky. For a time Russia remained in the war, but its people were anxious only for peace. In November a second revolution took place, and power was seized by the *Soviet*, a Communist body representing the soldiers and workers. By the Treaty of Brest-Litovsk (March 2nd, 1918), the new *Bolshevist* ("majority") government, headed by Lenin, made a separate peace.

The peace with Russia enabled the Germans to launch a terrific attack on the Italians, breaking their line and invading Venetia. In the spring of 1918 they made one last tremendous effort to win the war, driving back in disorder the British Army on the Somme. But now they were exhausted, while fresh British troops, as well as the hosts of America, were pouring into France. The advance ceased; and after the Battle of Chateau-Thierry (July 18th) in which the Americans played an heroic part, the Germans were repulsed. Soon their forces were retiring in confusion. On November 11th the Germans asked for an Armistice, the Kaiser and Crown Prince fled into Holland, and, though peace was not signed till the following June, the war was over.

Over eight million people had been killed in battle, another twenty million at least had died through war hardships, millions more were crippled and enfeebled. Immense quantities of material had been destroyed, trade was disorganised, the nations were burdened by huge war debts, there was a danger of revolution and of pestilence and starvation. Worst of all the peoples of the world had learned to kill and destroy and *hate*; it seemed as if the ideals of brotherhood and goodwill taught by Christ were in danger of being forgotten.

2. THE EFFECTS OF THE WAR

The hardness and brutality of the war lasted on into the peace. The people were more cruel and bitter and revengeful than before. They were worn out with the strain of the war, and disappointed with its results—they had hoped that they were fighting for a new and better world, and instead they found the same old conditions, with problems of social organisation made

more difficult by a shortage of food and housing and all that made life worth living, and with prices rising and wages unstable through the faulty money system. Many of the best and most unselfish citizens had died in battle or worn themselves to death working for their country; dishonest and mean people had obtained positions of advantage and were using them for their own benefit. Almost all over the world were small wars, revolutions or threats of revolution, labour troubles, and atrocities; it seemed as if civilisation were in danger of breaking down altogether.

3. THE PEACE TREATIES

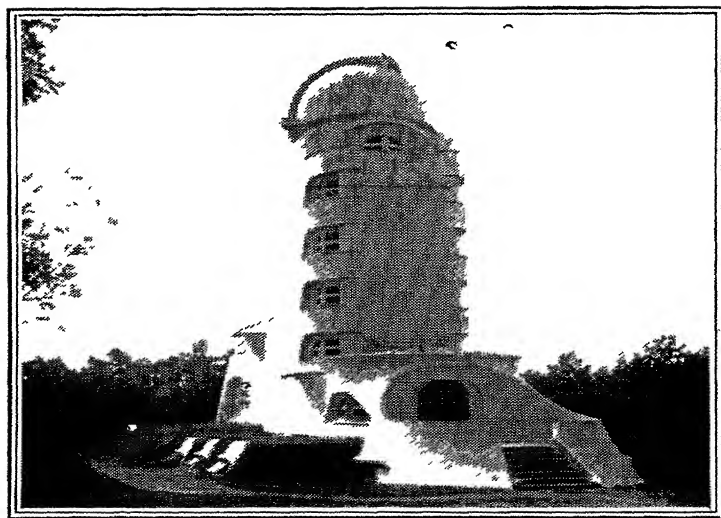
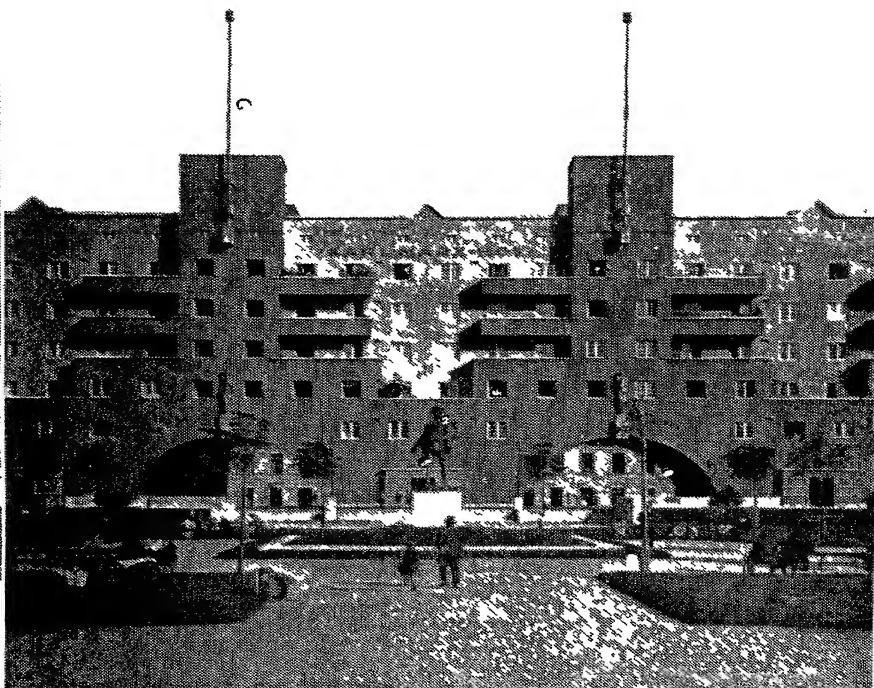
The Conference that settled the terms of peace was very much in the hands of the leaders of France, Britain, Italy, and America. The United States President, Woodrow Wilson (1856-1924), was an idealist, who, even during the war, had advocated a peace that would be fair to all and lead to a lasting world brotherhood. His famous "Fourteen Points" included "the freedom of the seas," free commerce, open agreements to take the place of secret diplomacy, reduction of armaments, and "a general association of all nations" in a world council. These aims appealed to reasonable people of both sides, and it was hoped that they might be made the basis of the peace.

Unfortunately other members of the Council were thinking not of world peace, but only of gains for their own nations and of revenge on their defeated enemies. The final terms of peace, as signed on June 28th, 1918, at Versailles (where in 1871 the King of Prussia had been made German Emperor) were merciless. Germany was to restore Alsace-Lorraine to France and large regions to Poland, to lose other

valuable home areas and all its colonies, to surrender its navy, to reduce its land armaments, to have its chief waterways internationalised, and to pay impossibly huge sums by way of "reparations."

The treaty with Austria (September 10th) broke up the Austro-Hungarian Empire altogether. Parts of its territory were given to Italy, Roumania, and Poland, others formed the new republics of Czechoslovakia and Yugoslavia. Austria was separated from Hungary and was not allowed to unite with Germany, even though both nations desired it. Bulgaria gave up territory to Roumania, Serbia, and Greece. Turkey lost to Greece almost all its European possessions, except for a small region round Constantinople, and the Straits leading to the Black Sea were internationalised; its dominion in Asia was confined to Asia Minor, the Italians getting a number of its islands, the British "mandates" over Mesopotamia and Palestine, and the French over Syria.

These harsh terms naturally led to further wars and civil trouble. The Greeks, who had been given the coast of Smyrna, invaded Turkish territory, only to be repulsed with great slaughter and driven out of Asia Minor altogether. The newly-formed Poland made war on Bolshevist Russia, seized territory in Lithuania, and suffered from financial trouble and civil war. The Italians seized the Port of Fiume on the Adriatic from Yugoslavia. When the Germans, helpless to refuse the peace terms, were unable to make the huge payments demanded, the French occupied their chief industrial region, the Ruhr Valley, destroying its commerce and tyrannising over its people. Wherever the peace terms had placed districts under the rule of unsympathetic states, great hardships were inflicted on their inhabitants.



(By courtesy of "Armchair Science")
 POST-WAR ARCHITECTURE WORKERS' DWELLINGS IN
 VIENNA AND PROFESSOR EINSTEIN'S OBSERVATORY

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At the end of the war, the German people, seeing the terrible results of their imperialistic ideas, had wished to co-operate with the other nations in bringing about a permanent world peace. When, however, they realised how merciless the peace terms were, the old militarist ideals were revived. Hitler formed a body of National Socialists ("Nazis") in the hope of seizing power, and it was even suggested that the country should return to government by a Kaiser. The present dictatorship desires to repudiate the Peace Treaty, and to restore Germany's former greatness and military power.

4. BOLSHEVISM IN RUSSIA

The Bolshevist government in Russia was faced with great difficulties. War, misgovernment and revolution had plunged the land into terrible disorder, many of the returned soldiers being little better than brigands pillaging the countryside. To retain power and restore order, the revolutionaries mercilessly suppressed anyone who seemed to be against them; there were thousands of executions. The Bolshevists wished also to bring about revolution throughout the world, and called on workers everywhere to rise in rebellion. The "capitalist" governments therefore supported the "White" armies who were invading Russia in the hope of overthrowing the Bolshevists and restoring the Tsarist government.

When in 1921 the invaders had been defeated and the outside Powers were reopening communications with Russia, the land was further ravaged by a terrible famine that killed millions of people and left great areas depopulated. Moreover, the teachings of Karl Marx, on which the Communist state was based, proved to be very unsatisfactory, and were resented

by the peasants who wished only to possess their own lands. In spite of such difficulties, the Bolsheviks remained in power. Under Stalin, Lenin's successor, they are now carrying out their *Five-Year Plan*, of developing Russia's industries and establishing huge co-operative farms, in the hope of making themselves independent of outside trade by the end of 1933. It is not yet certain how far they will succeed.

5. FASCISM IN ITALY

The Bolshevik revolution encouraged Communists in other parts of the world. Their growing power in Italy was overcome by a "counter-revolutionary" body, the *Fascisti*, led by Benito Mussolini. By ruthless violence and terrorism, the Fascists became so successful that in October 1922, when they were marching on Rome, the King invited Mussolini to become head of the government ("Il Duce"). Like the Bolsheviks, the new dictator finds it necessary to suppress any possible opponents; though he has helped to make the country more prosperous, his rule seems likely to bring about another war. A similar dictatorship in Spain, that of Primo de Rivera, was less successful; it was replaced in 1931 by a republican government.

6. THE SETTLEMENT IN IRELAND

Many of the Irish had supported the British during the war, and it was hoped that comradeship against a common foe might unite the two peoples. But others tried to take advantage of the war to win Irish freedom, and went on organising their Volunteers. When two prominent leaders of the Ulster forces were admitted to the British Government,

the nationalist Irish were embittered. A premature rebellion broke out in Dublin (Easter 1916) and was suppressed, after a fierce combat, with unnecessary sternness. The Irish now grew more intent on winning complete freedom, especially when it was proposed to conscript them to fight for England, and an irregular civil war developed between the revolutionary *Sinn Fein* ("we ourselves") troops and the British forces, leading to a series of murders and outrages on both sides. In 1921 a conference was held, by which Ireland, except for the Ulster region, which had its own parliament, became the *Irish Free State*, a separate dominion within the British Empire, with self-government limited only by allegiance to the British crown. This settlement was satisfactory neither to the extreme Ulstermen nor to the extreme Nationalists; President De Valera hopes to free Ireland entirely from British rule, and to make it an independent republic.

7. THE EASTERN PEOPLES

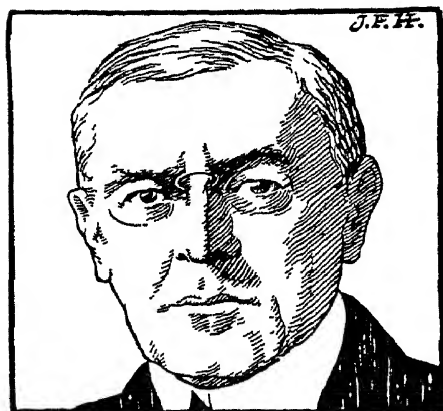
The conflict in Europe and the success of the Turks against the Greeks did much to encourage the ideas of self-government and independence that were spreading from the white races among the "coloured" peoples. The Chinese, in spite of the distress caused by revolutions after the fall of the Manchu rulers, made great progress. They object to European and Japanese interference and seem likely to be most influenced by America, unless indeed the Russian Government is able to give them Bolshevik ideals.

The Turks, having defeated the Greeks, obtained more favourable terms from the Europeans, and, under their own republican government, devoted themselves to becoming "westernised." Persia also

largely shook off Western control and made a treaty with the Bolsheviks that gave their land greater freedom. The African Muhammadans warred with the Spanish and French, and the people of Egypt and India protested against British rule. The Mahatma Gandhi, the Indian leader, hopes not merely to obtain greater self-government for his people, but to overcome the differences of sect and race that divide them.

8. THE LEAGUE OF NATIONS

One result of the Treaty of Versailles was to create the *League of Nations* proposed by President Wilson; its object was "to promote international co-operation, peace, and security." It



President Wilson

was composed of representatives of most of the nations, with a directing Council of those of the more important. It is housed in Geneva in Switzerland, and has its own *secretariat* to carry out its work, and its *Permanent Court of International Justice* for settling disputes between different coun-

tries. It issues "mandates" to the European nations to supervise backward regions.

The League did not fulfil the high hopes of those who thought it might become a world government, bringing peace to all the earth, and it has been criticised very fiercely. The Americans refused to take part in it, though President Wilson died (1924) worn out in his efforts to win their support: they

felt that they had been dragged too much into European affairs that did not concern them, and that the League was only another attempt to involve them still further. After all, they were "the New World"; what business had they with the silly quarrels of the Old?

Yet the League has done good work. It has decided disputes that might have led to war, it tried to settle the financial difficulties of Austria and Hungary, it arranged the transport to new homes of large numbers of war refugees. It has taken steps to improve the health of the world, to prevent epidemics and to secure better treatment for women and children. It has proposed means for improving world communications and travel, and appointed committees to help bring about world understanding. In spite of its failings, its supporters hope that it will play a great part in turning a confusion of warring states into a great peaceful world-wide community.

9. MONEY AND TRADE

More serious even than wars and revolutions were the money difficulties that followed the peace. The huge debts incurred during the war had completely upset the money system, and the rough-and-ready form of socialism that had kept the nations from ruin during the conflict was abolished. Prices rose and wages failed to keep pace with them; in Germany, indeed, prices rose so outrageously as to cause terrible hardships to its people. Even now, when the money-systems of the different lands have been stabilised, they still do not work effectively. Heavy taxes, unemployment, strikes and trade disputes hamper industry, cause great misery, and add class-hatreds to those produced by the war.

Workers are still being thrown out of employment, not only by the invention of new machinery, but also by schemes for *rationalising* industries by enabling them to be carried on more efficiently. As, under our present system, there is no adequate means of providing for these displaced workers, not only is great misery caused to themselves, but industry suffers because they are no longer able to buy the things they need. In 1931 began a great world "crisis" in which many more people were thrown out of employment and in which business seemed threatened with ruin. To-day there are nearly three million unemployed in Great Britain, six million in Germany, and ten million in America—and still the machines go on improving! Though the rulers and business men are making great efforts to overcome the crisis, they have not yet been able to find a method of giving to the people the means of buying the goods our machines can produce in such abundance, and so we have to go short in the midst of plenty!

CHAPTER XXV

BUILDING A NEW WORLD

The Idea of World Peace—The Money System—Modern Ideas of Government
—Modern Thought—What Can We Do ?—The World As It May Be.

I. THE IDEA OF WORLD PEACE

Slowly the effects of the war passed away. The Allied nations realised that it was impossible to make the Germans pay the cost of their conflict, and wrong to seek revenge on a defeated foe. By the *Dawes Plan* (1923-1924), and the later *Young Plan* (1930), the German "reparations" were reduced to a more reasonable figure, and financial help was given to both Germany and Austria. The French withdrew their occupation of the Ruhr, and hatred between their people and the Germans died down. When, in 1926, Germany was admitted to the League of Nations, their representative, Herr Stresemann, who had done good work for world peace, was welcomed with a storm of cheers; the French representative, M. Briand, greeted him with words of friendship and goodwill. In 1930 the last French troops left the Rhineland, and Germany regained control of its own territory. Long ere this, friendship had been restored between the peoples of Germany and Britain—very soon after the Armistice the British troops were making friends with the Germans among whom they were stationed, and each year since parties of wanderers have visited each other's country, receiving a

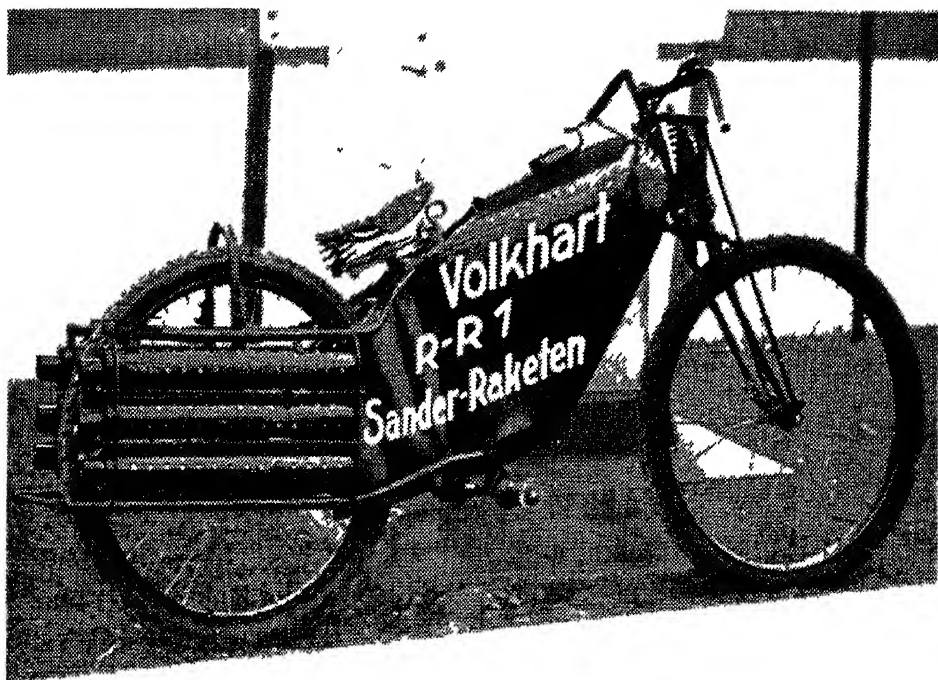
hearty welcome from their former enemies. Trade was opened with Bolshevik Russia, and Mussolini ordered the violence of his Fascisti to cease.

Attempts have been made to reduce the risk of another conflict. *The Washington Conference* (1921) settled the naval power of the leading nations, and the *Kellogg Pact* (1928) attempted to outlaw war as a means of national policy. International goodwill is spread by a large number of organisations, from those that encourage friendly interchange of visits to those that study new financial methods, and is increased by easier means of travel and a higher standard of education.

World peace has not yet been obtained. The nations are still arming against one another and experimenting with new weapons that would make a future war more horrible even than the last. Its outbreak might destroy the whole of civilisation, plunging the world back into a chaos worse than the Dark Ages, or might even lead to the complete wiping-out of all mankind.

2. THE MONEY SYSTEM

Such a conflict could easily be produced by the out-of-date money system, which keeps us from taking advantage of our wonderful machinery. Through its defects, too, the world might come, not to a destructive war, but to a slavish state of poverty and unhappiness, some of its people starving on an inadequate “*dole*” and others overworked with wearisome attendance on some piece of machinery. Such perils cannot be avoided by attempts to abolish machinery and to return to the evils of the Age of Cultivation; they need an alteration of our political and money arrangements to suit modern conditions.



(By courtesy of "Armchair Science")

AN EXPERIMENT IN COMMUNICATIONS ROCKET-PROPELLED CYCLE

The problem before us is difficult, and differs from that of any bygone age; but on the other hand we have advantages that no past age has ever possessed.



BY SCIENCE WE MUST OVERCOME WAR

By courtesy of Will Dyson and the "Daily Herald"

We have unlimited machine power to produce all we need, we have scientific knowledge and method, we have a people better educated than ever before, and we have the great ideals of democracy and co-operation and world-brotherhood, the ideals of the Kingdom of Heaven taught by Christ. We have already solved the problem of *producing* enough for all; that of *distributing* the goods to those who need them may not be any more difficult.

Our mastery of machinery has come through use of the *scientific method* of trying to find out the truth as clearly and exactly as possible, and to spread freely the knowledge we have gained. We do not yet deal with social and money questions in this way, partly because they are more intricate, dealing with people instead of with things, and partly because all sorts of private interests are mixed up in them. People are apt to consider what suits their "side" or what they would like to be true, rather than to work out exactly what the truth is and to make it known. Yet already a beginning has been made: keen thinkers are busy with the basic problems of money, and although they are not yet in full agreement nor able to make clear to the common man what needs to be done, their work is leading in the direction of a modern and efficient money-system. The recent financial crisis has made the people realise that the trouble lies in our methods of banking, and seek a means of trying to improve them.

3. MODERN IDEAS OF GOVERNMENT

Not only in Bolshevist Russia and in Fascist Italy but elsewhere in Europe, democracy has vanished and government is in the hands of dictators who make no pretence of consulting the people or allowing them much liberty. Even in lands still ruled by a parliament there is talk that democracy is a failure and that what is needed is a "strong man" or a political society that will take over the responsibility for government. Yet countries under autocratic rule do not seem to be more successful or happy than those under a democracy.

The faults of democratic government may not lie in democracy itself, but in the clumsy and out-of-date

methods of electing and conducting public assemblies. If these can be revised, it may prove to be more satisfactory than any dictator or autocratic group. The records of the republican government in Germany and the Labour Party in England compare well with the autocracies. Yet if a democracy is to flourish it must be a *co-operative* democracy, with members who are educated and public-spirited enough to take their share of studying political questions and to play a part in public affairs. The people cannot leave it to any leader or group to do their political thinking for them: if they do, they need not be surprised if they find their rulers are caring more for themselves than for the community. The future of democracy depends on ourselves: if as much time and trouble were given to the study of political and financial matters as to fooleries like cross-words and racing, the world's problems would very quickly be solved.

4. MODERN THOUGHT

Great progress is still being made in all branches of science. The chief recent advances are *Relativity*, by which Albert Einstein (born 1879) has made the greatest advance in mathematics and astronomy since the time of Newton, and *Psycho-analysis*, a method of mind-study chiefly developed by Freud, Jung, and Adler. Both these subjects, when they are more completely mastered, are likely to have a growing effect on human thought and life.

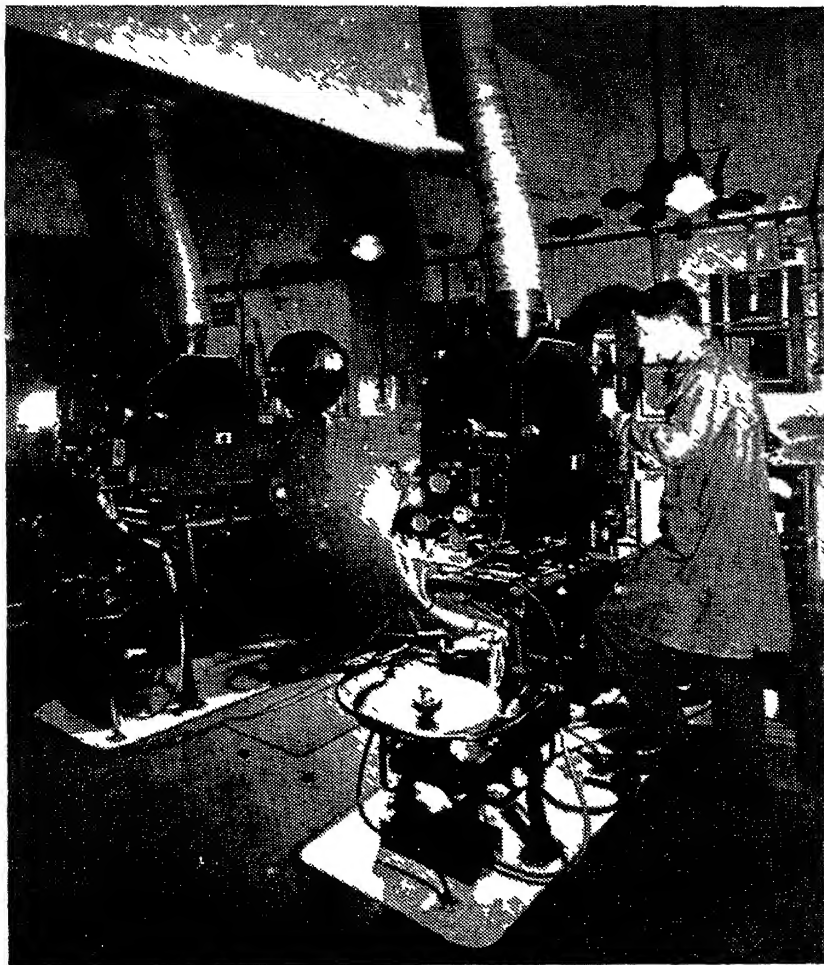
Art continues, as in the work of the sculptor Epstein, to represent modern ideas in symbolic form. New beauties have been made visible in architecture by the use of *flood-lighting*. Wireless, in addition to spreading fine music far and wide and helping education, has developed a new form of drama

suitable for *broadcasting*, and revived the age-long art of story-telling, while the kinema has been greatly improved, one of its new developments being the *sound-film*.

The strains and anxieties of the war and the years that followed caused relief to be sought in sport. All the old varieties of racing flourished, and two new forms, *Greyhound* and *Dirt-Track Racing*, appeared. Townspeople were brought to the open by motoring, cycling, camping and hiking; the Woodcraft Movement grew, and in 1931 hiking received a great deal of publicity and encouragement, *Youth Hostels* being set up in Great Britain on the pattern of those so successful in Germany. A new sport, *Gliding* in motorless airplanes, seems likely to have a great future.

Through the change in ideas produced partly by the war and partly by the theory of evolution, religious devotion shows itself less in church-going and Sunday observance than in work for world peace and attempts to heal the injuries caused by the war, less in aspiring to a heaven after death and more in seeking to build the Kingdom of Heaven on earth. Large sums were subscribed for the sufferers from the Russian famine and from the war devastation, and such rescue movements as the "Save the Children" Fund were supported by people of all shades of religious opinion. If the spirit of Christianity were really alive, if we really sought to follow out Christ's teaching, we should soon make short work of the difficulties that lead to poverty and sickness and war.

One great effect of the war was to bring sex equality and to free women from the restraints that had formerly been imposed on them. They were able to take their place in almost every occupation, and to share with the men in the government of their coun-



(By courtesy of "Armchair Science")

PREPARING A TALKIE FILM

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try. The results of this new freedom have not yet fully shown themselves, yet, especially when a change in the money-system does away with competition for employment, it seems certain to lead to a great improvement in human affairs.

5. WHAT CAN WE DO ?

Financial and political questions are difficult even for adults, and younger people, to whom they are dull and unattractive, usually prefer to leave them for the moment and to exercise their brains on more interesting subjects so that later on they will be better fitted to deal with them. This training of body and mind, so as to make people healthy and thoughtful, is the real purpose of education. We are fortunate in having a fine system of education available for all, as well as many unofficial Movements for mental and physical development, that should produce thinking intelligent citizens able to master the intricate questions that seem so difficult to-day.

Even the scientific study of political questions will not bring prosperity and happiness without the wish for peace and world brotherhood. Modern machinery has made the whole world into one great community, so that conflicts between nations, religions, or classes threaten the safety of us all. It is useless hoping for world brotherhood if we are hostile to those who happen to differ from us in nationality, faith, social position, or, especially, ideas. New ideas will be needed to meet new conditions: we must neither adopt them blindly nor oppose them blindly, simply because they are new. World brotherhood begins at home and means tolerance and sympathy for those from whom we differ. Our troubles are not due to the wickedness of any special section of people, but to the

weakness of all of us in thinking slackly instead of efficiently, and in being ready to oppose others instead of trying to work with them.

Health, intelligence, and real active goodwill—they are the only means of building a better world.

6. THE WORLD AS IT MAY BE

If we can do these very difficult things, to think scientifically on social matters and to work with others instead of against them, there is no limit to the advances we can make in life. The things that spoil life to-day, war and the threat of war, unemployment, poverty, sickness, intolerance, could all be swept completely away. Improved machinery would no longer throw people out of work and bring danger of war, but perform the harder drudgery of the world, producing a growing plenty for the use of all and setting human workers free to follow more attractive occupations, or to give their help to the community, not as a grudging task, but as a willing service. The fine things we would like to do, but which are impossible because we cannot afford them, would become open to all—interesting work, travel and adventure, freedom, aviation, scientific discovery. Splendid art would make our world beautiful, a powerful literature would express its ideas. A world without slums or squalid cities, with a pleasant peaceful people engaged on work that is worth doing—is not that worth an effort to gain?

Throughout history, stagnant civilisations have been revived by nomad conquerors. The world community of the future, safe from outside raids, will have to become nomad itself to avoid the evils of stagnation. Already civilised folk are taking to the nomad life, wandering and exploring and seeing the



(From L A Paul's "The Folk Trail" by courtesy of Noel Douglas)

HIKERS: THE NOMADS OF THE MODERN WORLD

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world, and they will do so still more when finance has been put in order. The people of a more advanced world will be civilised nomads, getting all the advantages of both the wandering and settled lives.

We who live in this faulty and distressful world cannot picture what it might become when our present troubles have been swept away, any more than a primitive savage of long ago, struggling to improve his clumsy dug-out canoe, could imagine the possibilities of a mighty steamship. Yet for all of us life is happy sometimes—we can imagine what it might be if the things that spoil our happiness were removed. And such a world might be only the beginning of progress towards something many times better.

It is good sometimes to forget the evils of modern life and to hearten ourselves by thinking of the new world that may yet be built. But it is better still to work for that finer world by keeping ourselves fit, intelligent, and kindly, by taking the trouble to give hard scientific thought to matters of politics and economics, and by seeking to replace narrowness of mind and hostility to others by tolerance and the spirit of goodwill.

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